St. Mark's

or

The Mayor's Chapel

Bristol

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J. Chatterton Dix.
H.

Easter 1892. From his wife.

ST. MARK'S;

OR,

THE MAYOR'S CHAPEL,

BRISTOL.

This large paper edition consists

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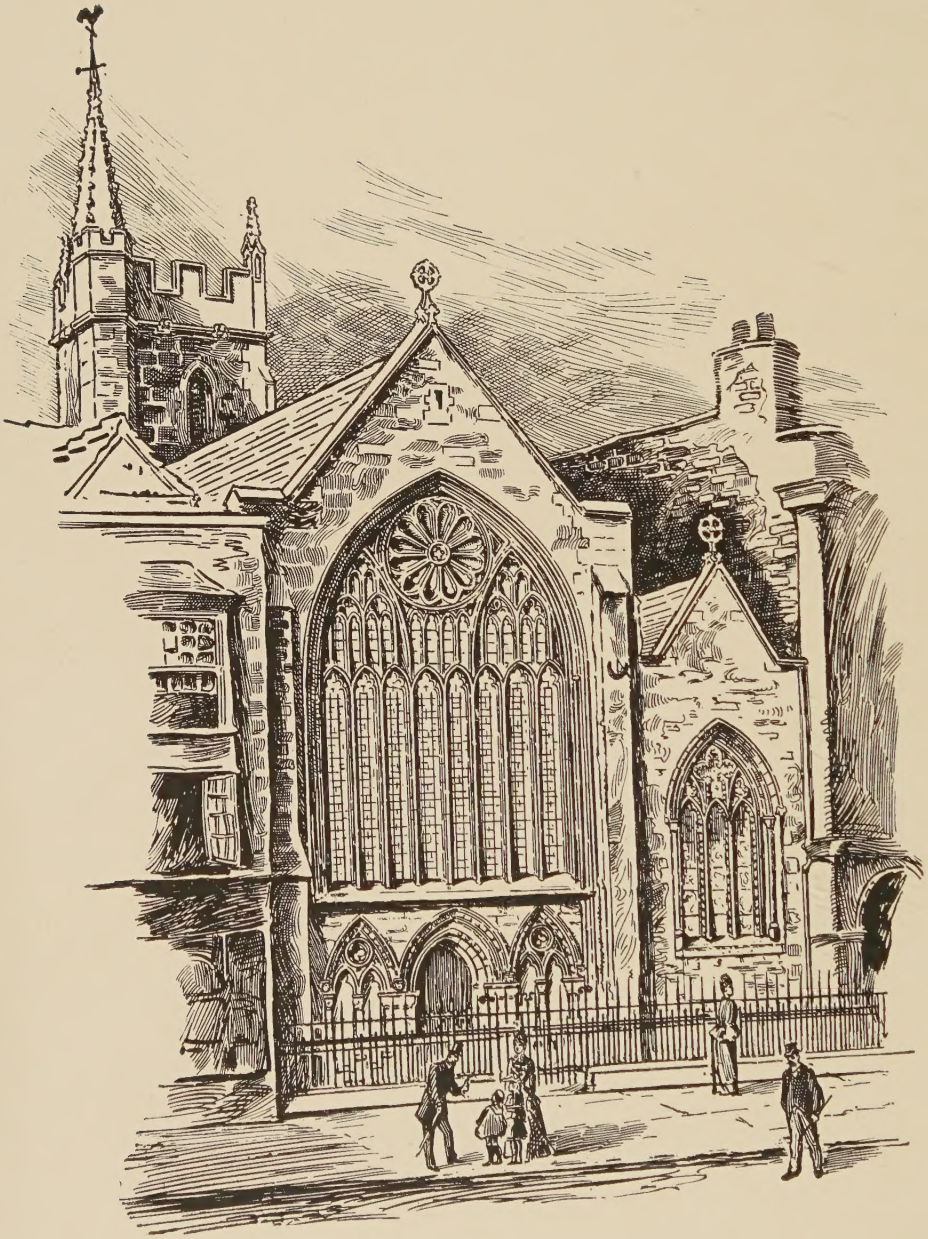

RESTORED FRONT ELEVATION,

THE MAYOR'S CHAPEL, BRISTOL.

ST. MARK'S;

OR,

THE MAYOR'S CHAPEL,

BRISTOL,

(Formerly called the Church of the Gaunts.)

BY

W. R. BARKER.

Member of the Council of
the City and County of Bristol.

Illustrated.

Bristol:
W. C. HEMMONS,
ST. STEPHEN STREET.

1892.

THIS VOLUME IS

WITH GREAT RESPECT INSCRIBED TO

ALDERMAN SIR CHARLES WATHEN,

WHO FOR SIX YEARS

SUSTAINED

THE OFFICE OF MAYOR OF BRISTOL;

AND

DURING WHOSE MAYORALTY

THE RESTORATION OF ST. MARK'S CHAPEL

WAS CARRIED OUT.

In the recently-published volume of the Transactions of the Bristol and Gloucestershire Archæological Society, illustrations appeared of all the Berkeley effigies existing in the City of Bristol and neighbourhood. Mrs. BAGNALL-OAKELEY, who made the drawings, and the Council of the Society, have now kindly consented to the reproduction in this work of the illustrations of such of the effigies as are found in St. Mark's Chapel. The courtesy thus manifested is very heartily acknowledged. The Town Clerk, MR. D. TRAVERS BURGES, and the City Treasurer, MR. J. TREMAYNE LANE, have given every assistance in their power; also the City Librarian, MR. JOHN TAYLOR. To these gentlemen and others, who in various ways have aided him, the writer wishes to return his sincere thanks.

REDLAND, BRISTOL,

February, 1892.

W. C. Hemmons, Central Printing Works, Bristol.

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Part 1.

HISTORICAL.

NOTE.—Confusion has frequently arisen from the fact that St. Mark's Chapel does not stand as usual, East and West, but nearly North and South. In these pages the building is regarded as standing in the usual position. The Chancel is therefore called its East end, and other portions of the structure are indicated accordingly.

St. Mark's, or the Mayor's Chapel, Bristol.

INTRODUCTORY.

The "faire hospitall of St. Marke, of Billeswicke by Bristoll," called also the Gaunts' Hospital, after the name assumed by its primary founder, was one of the numerous ecclesiastical institutions of mediæval times, which owed their origin to the zeal and munificence of different members of the historic Berkeley family. It was, doubtless, this passion for the erection and endowment of churches and convents which caused the family to assume the Abbot's mitre as their crest, the use of which has been preserved in connection with the carved effigies of different members of the family.

On the South side of College Green, Robert Fitz-Harding, the first Lord Berkeley of that name, founded, in the year 1142, on part of the manor of Billeswicke, which he had purchased of Robert, Earl of Gloucester, the original monastery church of St. Augustine; and nearly a hundred years afterwards his grandson Maurice Berkeley de Gaunt, as if to keep up the traditions of the family, founded on the opposite side of the Green, for benevolent rather than monastic purposes, the Hospital which bore his name. Of this benevolent and conventual establishment, which once covered a large area, and which was doubtless complete in all that was required for the help of suffering humanity, long before

the modern poor-house and infirmary came into existence —of all this the College Chapel alone remains. This ancient Chapel is a place where historic memories seem to fill the air, and where the worship of God has survived the changes of religious systems recognised within it, and the complete destruction of all its material surroundings.

Peculiar interest attaches to the Chapel, on account of the manner in which it came into the possession of the Corporation, and the many ways in which the latter half of its history is interwoven with the history of the City itself. The one may fairly be considered as part of the other.

The records of the Gaunts' House, as it flourished previously to its dissolution in the year 1539, and those of the Chapel which survived the dissolution, have hitherto existed only in fragments, these for the most part being found in local histories which have long been inaccessible to the general reader, and in the transactions of antiquarian societies. With regard to the Chapel, this lack of an adequate connected narrative may in part account for the indifference and decay which for many years seemed to settle down upon it. But now, as will be more fully explained hereafter, that is all changed by the complete renovation of the structure, and the awakening of much interest concerning it. The time therefore seems opportune for putting the fragments of history together, and for enlarging the story, and making it as complete as possible by the introduction of new matter. It may be that the existence of such a volume will help to prevent the recurrence of another period of indifference and decay, such as that which has now happily passed away.

PART I.—HISTORICAL.

CHAPTER I.

The Founders and the Charters.

THE FOUNDERS. A.D. 1220.

MAURICE DE GAUNT.—Some confusion exists in the writings of our local historians with regard to the identity of the actual founder or founders of the Gaunts' Hospital. The distinction is always rightly ascribed to some member of the Berkeley family, but not always to the same individual. Probably the fact already referred to, that for generations they were great Church builders and benefactors, led to the confusion. But all question is set at rest by the following brief quotation from the *Berkeley MSS.* "This Maurice de Gant founded the faire hospitall of St. Marke of Billeswyke by Bristoll (now called St. Augustine's Greene) and neare to his grandfather's monastery, endowing it with ample possessions; whose honorable memorialls are there yet preserved"*

This Maurice was a son of the second Robert Fitz-Harding called Robert "de Were." He took his mother's surname of Gaunt, and came into the possession of her immense inheritance, including the great Barony of Paynel, chiefly in Yorkshire and Lincolnshire. He then became known as Sir Maurice Berkeley de Gaunt,

* Smyth's *Lives of the Berkeleys*, ed. Sir John Maclean, Vol. I., p. 52.

or Sir Maurice de Gaunt. In addition to this Hospital of St. Mark, he founded a Dominican Priory in Bristol, the interesting remains of which are still to be seen in connection with the Board School, in what is now called "Quakers' Friars." He was one of the warlike barons of his time, and became "a Peere of the Realme after the death of his father Robert." He died at Portsmouth in the year 1230, and being referred to as coming of age in 1207, his death must have taken place at the early age of 44, in the very prime of life. His effigy or "memoriall," which is in the South Aisle Chapel of St. Mark's, represents him as a man of splendid physique.

ROBERT DE GOURNAY.—Maurice de Gaunt dying without direct heirs, his possessions descended to the only son of his half-sister Eva, Robert de Gournay, whose father, Anselm de Gournay, was a younger son of Hugh de Gournay, a Norman, made Earl of Gournay by William Rufus, and so called from their castle and seignory in Normandy.* Robert de Gournay appears to have been one of the wealthiest men of his time, and the following particulars in the *Berkeley MSS.* will show how his wealth accumulated.

"Robert de Gurnay was not onely sonne and heire of the said Eve, but also heir to Maurice de Gant his vncle, and also grandchilde and heire to the said William sonne of John de Harptre, possessinge all their lands before mentioned and many others, and had 21 Knightes ffees in the Counties of Somersett and Glouc. as the roll of 47.H.3. shewes. Hee maryed Hawisia de longo campo, by whom hee had issue Anselme de Gurnay, And dyed in the Liij[rd] of Henry the third (1269) In which yeare also, after her husband, dyed the said Hawisia."†

* Barrett's *History of Bristol*, p 355.
† Smyth's *Berkeleys*, Vol. I, p. 53.

One of his first acts on succeeding to his uncle's estate was to confirm and supplement the foundation charter of the Gaunts' Hospital. This appears to have been in accordance with a wish expressed on the part of Maurice during his life-time or in his will. A new charter was granted by Robert de Gournay, the text of which is preserved in Dugdale's *Monasticon*.* A translation of this document is given under the head of Charters (see page 14). The effigy of Robert de Gournay is placed beside that of his uncle Maurice in the South Aisle Chapel, thus perpetuating their relationship to each other, and to the Hospital as its joint-founders.

PEDIGREE OF THE FOUNDERS OF ST. MARK'S HOSPITAL, BILLESWYKE, AS GIVEN BY MR. A. S. ELLIS IN THE *Berkeley MSS.* Vol. i., p. 20.

Harding, son of Alnod. Held in 1085-6 a manor in Meriet, co. Somst., which in King Edward's time was held by Earl Godwin.

Robert Fitz Harding, of Bristol, Provost of the town, and a wealthy merchant there. Obtained from Robt. E. of Gloster, the manor of Billeswyck juxta Bristol, upon part of which he founded St. Augustine's Abbey in 1142. Became a Canon and died in the Abbey 1170. = Eva. She founded a Priory on St. Michael's Hill, died there in 1170, and was buried at St. Augustine's Abbey.

1. Hawise, dau. of Robert de Gournay of Barrow, co. Somst., dead 1168. = Robert "de Were," co. Somerset. Had his father's manors of Billeswick, &c. Dead 1195. = 2. Avicia d. of Robt. de Gaunt, d. 1192

..... de Gournay. = Eva de Gournay sole heir of her mother. Died during the lifetime of her half-brother.

Maurice de Gaunt, died at Portsmouth 1230. Founder of St. Mark's Hospital and of the Dominican Priory, Bristol.

Henry de Gaunt, a priest, the first Master Almoner of St. Mark's Hospital. Resigned through infirmity 1268. Buried in the Chapel at St. Mark's.

Robert de Gourney, heir to his mother, uncle and grandfather (John de Harptree) possessing their estates and many others.

* Dugdale's *Monasticon*, VI, p. 687.

THE CHARTERS.

In the introduction to the Camden Society's reprint of the *Mayor's Kalendar*, page 22, there is given "a trew and perfect note of all the bokes, registers, and old recordes, as are remayneing in the charge and keppinge of the Towne Clerck, at his studye in the Councell Chamber, taken the 24th day of Januarie, 1621, Anno Regni Domini Regis Jacobi nunc Angliæ, etc. decimo nono, tempore maiorati Roberti Rogers; and belonginge to the Cittye." Eight of these MS. volumes are enumerated, the fifth on the list being as follows—"Item, a parchment booke of the Gaunts' Charters." The introduction goes on to state, that at the time of the publication of this reprint in 1872, the existence of this book was not known at the Council House. Like one or two more of the volumes included in the list, it had then disappeared, nothing being known of how or when.

A volume containing the Cartulary of the Gaunts' House is known to exist in the collection of the late Sir Thomas Phillips, but this is quite inaccessible.

There appears to have been a copy of the account of the Gaunts' Charters in the possession of William Barrett, who wrote the *History and Antiquities of the City of Bristol* in 1789, and in referring therein to the Church of the Gaunts, he largely avails himself of this source of information. Under the circumstances it is fortunate that a reliable account of these early charters, so far as it goes, has thus been preserved.

At page 358 of his History, Barrett gives the following account of his volume, in which there is no attempt to conceal the pardonable pride of the antiquarian. "The original deeds relating to this house are so

many that they fill a large book of a folio size, close written with abbreviations, a copy of which authentic curious manuscript I have in my possession. I shall abstract from it those only that more immediately concern the endowment of this religious house of charity, and give any light into its ancient foundation and original institution. I shall quote this also under the title of *Gaunts' Book*, being a manuscript never seen by any of our writers of ecclesiastical history and antiquities, neither by Dugdale, Stevens, Leland, Tanner, nor Mr. Willis." The volume thus referred to was called *Thesaurus Chartarum et Munimentorum Domus St Marci de Billeswyck.* After this quaint introduction, Barrett proceeds to quote from his book particulars of many charters and benefactions made for the support of the Hospital, by which it was from time to time greatly enriched. In the absence of the original volume, these particulars must of necessity form the basis of the following epitome of the charters.

It has always, however, been understood that many original documents relating to the Gaunts' foundation were included amongst the MSS. in Wells Cathedral, and the official report upon those papers, which was published in 1885, has been exceedingly useful. The Worcester Registers also contain many documents relating to the earlier history of the Gaunts' House. These deal more especially with the internal concerns of the convent, the Gaunts' House being in the diocese of Worcester, and subject to the visitation of the Bishop of that diocese. These MSS., with all other available documents, were exhaustively examined at the instance of the Corporation some fifty years since, when it became necessary to ascertain once for all what were the rights and responsibilities of the Corporation in

connection with the Gaunts' Chapel and estates. The results of that investigation also are, as far as necessary, incorporated in the following pages.

I. CHARTER OF MAURICE DE GAUNT.—In accordance with the statement of the old chroniclers, the Charter of Maurice de Gaunt is preserved in the Wells Registry. A general idea of its contents may be derived from Barrett, and abstracts of both the Charter and the *Inspeximus* of Robert de Gourney are given in the *Report of the Commissioners on the Manuscripts in Wells Cathedral.**

The Dean and Chapter of Wells have now courteously allowed a *verb. et lit.* copy of each of these documents to be made, and as they form the foundation of the whole story, they are here printed in full, together with a translation.

FUNDACIO CANTARIO MAURICII DE GANT APUD SANCTUM AUGUSTINUM BRISTOLL.

Ex Registro penes Decanum et Capitulum Wellense 3, *f.* 280.

Omnibus Christi fidelibus presens scriptum inspecturis, Mauricius de Gant Salutem in domino . Noverit universitas vestra me pro salute animæ meæ, patris mei matris meæ uxorum mearum et omnium antecessorum et successorum meorum dedisse concessisse et hac presenti carta mea confirmasse Deo et ecclesiæ Sancti Augustini de Bristoll et canonicis regularibus ibidem Deo servientibus totum manerium meum de Poulet cum omnibus pertinentiis suis in bosco et plano in pratis et pascuis in viis et semitis in aquis et aquarum cursibus in stagnis et molendinis et in omnibus libertatibus et liberis consuetudinibus ad predictum manerium pertinentibus . Ita quod ego et heredes mei dictum manerium ab omni servitio regali et omni exactione seculari acquietemus . Dedi etiam dictis canonicis molendina mea de Were cum omnibus pertinentiis suis et sequelis in integritate in piscariis in aquis et aquarum cursibus sicut ea Willelmus de Sumiford de me tenuit . Ita quod Idem Willelmus in vita sua molendinum quod parvum molendinum vocatur de canonicis teneat supradictis Reddendo eisdem singulis annis . qradraginta solidos sterlingorum ad quatuor terminos

* *Report on the Wells Manuscripts*, p. 192.

anni videlicet ad natale domini decem solidos, ad pascha decem solidos, ad Nativitatem beati Johannis Baptiste decem solidos, et ad festum Sancti Michaelis decem solidos — Ipso vero decedente molendinum predictum ad predictos canonicos revertatur cum omni emendacione quam ipse Willelmus circa illud posuerit . Preterea dedi et concessi dictis canonicis molendina mea de Radewik cum omnibus libertatibus sequelis et consuetudinibus suis in aquis et aquarum cursibus et omnibus aliis ad predicta molendina pertinentibus . Ita tamen quod Alexander et Johannes de Striguill dicta molendina in vita sua teneant Reddendo inde annuatim predictis canonicis quatuordecim marcas argenti : licebit antedictis canonicis post obitum dictorum Willelmi de Sumiford Alexandri et Johannis de Stranguill omnem emendacionem quam potuerit circa omnia predicta molendina facere vel ipsa inforciando vel nova et plura construendo . Assignavi eciam supradictis canonicis quatuor Marcas argenti singulis annis in Bristoll percipiendas, videlicet de domo quæ fuit Roberti Harding quam tenuit David Warr duas marcas, de domo quæ fuit Petri Warr in Bradestrete unam marcam, et de domo quæ fuit Ricardi Cordewenarii juxta pisam unam marcam . Volo autem quod supradicti canonici omnia predicta habeant et teneant de me et heredibus meis imperpetuum cum omnibus pertinenciis suis libere quiete integre et pacifice sicut liberam puram et perpetuam elemosynam in nullo alicui hominum inde respondentes nisi soli deo in oracionibus Et centum pauperibus Christi et uni capellano divina perpetuo pro fidelibus celebraturo in elemosynaria quam penes eosdem canonicos construxi singulis diebus imperpetuum recipiendis juxta formam que in eorum carta mihi super hoc confecta plenius continetur. Ego autem et heredes mei omnia supradicta memoratis canonicis contra omnes homines et feminas Warantizare debimus imperpetuum Et ut premissa perpetue stabilitatis robus obtineant Ea presenti scripto sigilli mei apposicione roborato duxi confirmanda . His testibus dominis Willelmo filio Johannis de Harpetre Roberto de Gurnay . Jordano Warr . Roberto de Berkelay Canonico Wellensi . Gilleberto de Schipton . Adam de Budiford . Willelmo de Hida . Reginaldo de Camm . Giliberto de Camm . et multis aliis.

Inspeximus and Confirmation by Robert de Gurnay, for Himself and his Heirs.

R. 3, *f.* 280 *in dors.* Omnibus Christi fidelibus ad quos presens carta pervenerit Robertus de Gurnay salutem in domino . Inspexi cartam bone memorie Mauricii de Gant avunculi mei cujus tenorem de verbo ad verbum presente scripto feci annecti . Ego vero donationem suam secundum quod in eodem scripto continetur ratam et gratam habens pro me et heredibus meis in perpetuum concessi et hac carta mea confirmavi.

Ita quidem quod venerabilis pater R. Cicestriæ domini Regis Cancellarius I. Bathonium et W. Wygorniensis Episcopi omnimodam prendeant securitatem quo modo unus capellanus sustentetur in perfectuum qui ministret pro fidelibus Et centum pauperes reficiantur singulis diebus de exitibus terrarum et reddituum et molendinorum in predicte carta nominatorum in loco competenti ab ipsis Episcopis nominando . Et si predicti Episcopi providerint quod plures pauperes possint refici de predictis et plures capellani sustentari de eisdem inde prendeant securitatem faciendam . His testibus venerabilibus patribus R. Dunolm, J. Bathon, et R. Cicestriæ domini regis cancellario Episcopis, domino H. de Burgo comite cauciæ et Angliæ justiciario, Anselmo Electo Meneven . domino Stephano de Segrave, domino Johanne Marescall, magistro Hugone filio Ricardi, Jordano la Ware, Gilberto de Sipton, Johanne de Campo florido, Henrico de Vein, Elya de Staford, Rad. Russell . Terire clerico. et multis aliis.

Translation.

Foundation of Chantry of Maurice de Gant at St. Augustine's, Bristol.

From the Register in the possession of the Dean and Chapter of Wells, III. f. 280.

To all the faithful in Christ who may examine the present deed, Maurice de Gant, greeting in the Lord.

Know all that for the benefit of my soul and of the souls of my father, my mother, my wives and of all my ancestors and successors, I have given, conceded, and by this present charter confirmed to God and to the Church of St. Augustine, Bristol, and to the Canons Regular there serving God, all my manor of Poulet with all its appurtenances in wood and plain, in meadow and pasture, in ways and paths, in waters and watercourses, in ponds and mills, and in all liberties and free customs belonging to the said manor. So that I and my heirs release the said manor from all regal service and from all secular exaction. I have also given to the said Canons my mills at Were with all the appurtenances and men belonging to them, with the fisheries, the waters, and the running streams, according as William de Sumiford held the same of me. So that the same William in his lifetime having rented the mill that is called the little mill from the above-said Canons by rendering to them forty shillings sterling at four seasons of the year, that is to say, at the Nativity of our Lord ten shillings, at Easter ten shillings, at the Nativity

of the blessed John Baptist ten shillings, and at the Feast of St. Michael ten shillings. But by his death the said mill shall revert to the aforesaid Canons with all improvements which William had been able to effect. Besides, I have given and conceded to the said Canons my mills of Radewick with all liberties, with men belonging to them, and customs, waters and running streams, and all other things belonging to the aforesaid mills. Yet so that Alexander and John de Striguill may hold the said mills during life by returning annually to the aforesaid Canons fourteen marks of silver, but it will be permissible to the aforesaid Canons after the demise of the said William de Sumiford and of Alexander and John de Striguill to make all improvement that is possible, even by enforcement, either by repairs or by new or by additional construction.

I have assigned also to the abovesaid Canons four marks of silver to be received every year in Bristol, that is to say, from the house that belonged to Robert Harding which David Warr held, two marks; from the house which Peter Warr had in Broad Street, one mark; and from the house which Richard Cordwaner had *juxta pisam*, one mark. I will that the abovesaid Canons have and hold all the aforesaid from me and my heirs in perpetuity with all appurtenances, quietly, wholly and unmolested, as free, pure, and perpetual alms, in nothing responsible to any man but to God alone in invocations; and for one hundred poor of Christ who are to be recipients according to the form which is fully explained in their charter to me and executed with this, and one Chaplain who shall celebrate the divine offices for the faithful in the almonry which I have built, everyday for ever. Furthermore, I and my heirs engage to secure all the above to the Canons aforenamed against all men and women for ever. And that the conditions may obtain perpetual strength and stability, I have applied my seal in confirmation to the present deed. Witnesses—Sir William, son of John de Harptre, Robert de Gurnay, Jordan Warr, Robert de Berkeley Canon of Wells, Gilbert de Schipton, Adam de Budiford, William de Hide, Reginald de Camm, Gilbert de Camm, and many others.

Inspeximus and Confirmation by Robert de Gurnay for Himself and his Heirs.

R. 3, *f.* 280 *in dors.*

Robert de Gurnay greets in the Lord all to whom the present deed shall appear. I have inspected the charter of my uncle Maurice de Gant, of blessed memory, the tenor of which I have caused to be word by word annexed to the present writing. His benefaction I have fully and freely ratified for myself and my heirs, and by this my charter have confirmed,

On this condition, that the venerable father R(alph Nevil), Bishop of Chichester, Lord Chancellor of the King, J(oceline) of Bath, and W(illiam de Blois), Bishop of Worcester, may take every security that one chaplain be maintained in perpetuity, who shall administer to the faithful; and to the relief of one hundred poor every day from the proceeds of lands and rents and mills recited in the said charter, in the proper place appointed by the bishops themselves. And if the foresaid bishops discover that more poor may be relieved from the aforesaid, and more chaplains sustained from the same, then let them take security that it be done. Tested by the venerable father R(ichard Poore) of Durham, J. of Bath, and R. of Chichester the King's Chancellor, bishop, the noble Hubert de Burgh Earl of Kent, and justiciary of England (1230); Anselm, bishop elect of St. David's; the noble Stephan de Segrave, the noble John Marescall, Hugo son of Richard, Jordan de Ware, Gilbert de Sipton, John de Campo Florida, Henry de Vein, Eli de Staford, Ralph Russell, Terire, Clerk, and many others.

The Charter of Maurice de Gaunt is here seen to be of a very general character. Although it is undated, its language shews clearly that the Hospital was originated during the lifetime of the grantor. His first wife Matilda died in 1219, and the deed was probably executed soon after his subsequent marriage with Margaret, widow of Ralph de Someri. The entire absence of details as to the mode in which the Foundation was to be administered is explained by the reference to a deed given by the Canons of St. Augustine's Monastery, in which the requisite particulars were set forth. To this Capitular body was deputed the unrestricted carrying out of the founder's intentions, and their agreement with him is the missing link in the series of documents.

In the *Inspeximus* of Robert de Gourney it will be observed that while he concurs in the terms of his uncle's Charter, he raises the question whether some alteration may not be made in the constitution and arrangements of the charity so as to increase its usefulness. He refers this question to the three Bishops named, and the results

are seen in the provisions of the new Charter which he subsequently granted.

Taking the three documents together, a good deal of light is inferentially thrown upon the question of the date at which the Chapel, as distinguished from the Hospital, was erected. It will be observed that Maurice de Gaunt's Charter contains no reference whatever to the existence of the Chapel. As regards structure, he refers only to the *elemosynaria* (almonry) and provides that divine service shall be performed therein, by a single Chaplain; a simple arrangement, which is hardly consistent with the existence of a College Chapel. Moreover, there is no mention of a dedication, such as would be appropriate in the case of an ecclesiastical structure.

By the *Inspeximus* the whole question of the reconstitution of the Foundation is brought up for decision by Robert de Gourney, and, as will presently be seen, the result was that more elaborate services were provided for, an independent existence was conferred upon the Hospital, and a formal dedication of it was made to "God and the Blessed Mary, and the Blessed Mark." There still remains the absence of a definite statement as regards the erection of the Chapel, but there can be no doubt that it was erected when the second Charter was granted as "the proper place appointed by the bishops themselves." This would place its date at 1230, about ten years after the founding of the Hospital; a conclusion which is not inconsistent with the architecture of what remains of the original structure.

2. CHARTER OF ROBERT DE GOURNEY.—As already intimated, it seems to have been the wish of Maurice de Gaunt that the enlargement of the Gaunts' foundation should be provided for by his heir. Accordingly, Robert de Gourney not only confirmed his uncle's charter, but

enlarged the constitution of the House, and gave it more of the character of a Priory; as such, indeed, it is frequently designated in the Gaunts' charters and other documents. He also entirely freed it from the controul of the Canons of St. Augustine's. This first charter of Robert de Gourney is printed in the *Monasticon Anglicanum*, and is recited from the *Gaunts' Book* by Barrett.*

The following is a literal translation of the deed, as printed in the *Monasticon* :—

Cart. 61. Henry III, m. 15.

Dugd. VI. 687.

To all the faithful in Christ to whom the present writing shall come, Robert de Gurnay saluting in the Lord. Know ye, that moved by divine instigation and for the sake of Maurice de Gaunt my uncle of blessed memory, and for my own salvation and that of all my predecessors and successors, being in full seisin and possession under my lord the King; and in full power over all my lands and tenements, given and conceded to me by inheritance from the said Maurice, I have by this present charter confirmed in pure and perpetual alms to God and the Blessed Mary and to the Blessed Mark, and to our Hospital of Billeswicke, to the sustentation of the master and three chaplains there to offer perpetually for the faithful; and to the refection of 100 poor every day for ever, the manor of Paulet, with all its appurtenances, without any reservation, whether in lordship, in villenage, in homage of freemen, or in services; with the mill of Were and all its appurtenances, and with all other products of the same manor, in ponds and waters, and river courses; in fisheries, and all other attachments to the same mill; and the mill of Radewick, with all its appurtenances, with all the accompaniments (sequelâ) of the same manor, in ponds and waters, and water courses, in fisheries and all other accessories that belong to the same mill; and 4 marks of rent in Bristol with all its appurtenances, that is to say, from the house which belonged to Robert son of Harding, which David Laware held, 2 marks; from the house which Richard Corduarius held next to Pisa *(juxta Pisam)* one mark; and from the house of Peter Laware in Brad Street one mark; and my houses of Billeswicke, with all their appurtenances without any reservation; yet retaining to myself and to my heirs the rights secured to our own hospital of being provided for when we come thither, without moroseness or hindrance of the said master or chaplains of the poor.

*Barrett, p. 359.

I have also granted for myself and my heirs that if any agreement aforetime has existed between the said Maurice and the Canons of St. Augustine as to first fruits, it be of no effect henceforth, and that the dispensation of our said alms, and the administration of alms, lands, mills, rents, and of things and possessions in general, shall, until a master be appointed remain in the hands of the said chaplains for the time being, who shall choose from among themselves or from others, a sufficient man as Master, presenting him to me and my heirs, who at my presentation and of my heirs shall be admitted by the diocesan of the place *(loci diocesanum admittatur)*: to which election if I or my heirs at any time, without reasonable cause will the contrary, the lord bishop of Worcester may nevertheless admit him on the presentation of the chaplains and of his own authority if duly exercised, to lands, goods, and possessions. But should he prove dishonourable in the management of affairs he may upon conviction be removed and another, as aforesaid, appointed in his stead.

I will also that each one of the said hundred poor shall each receive daily bread to the weight of 45 shillings, made of bread, barley and bean flour with sufficient pottage.

And I and my heirs warrant and defend to the said Master and his successors the aforesaid manor, mills, rents and houses with all their appurtenances as stated, in free, pure, perpetual alms against all claimants. And lest I or my heirs should at any time contravene the aforesaid grants I have confirmed this present writing with the authority of my seal, the following being witnesses:—

RADOLF, BISHOP OF CHICHESTER, THE KING'S CHANCELLOR.
HUBERT DE BURG, EARL OF KENT AND JUSTICIAR OF ENGLAND.
JOCELYN, BISHOP OF BATH.
WILLIAM, BISHOP OF WINCHESTER.
GILBERT DE GAUNT.
JOHN MARESCALLO.
JORDAN DE LA WARRE.
GILBERT DE SHEPTA.
ELIA DE SAMFORD, NOTARY.

Barrett refers to a discrepancy, which undoubtedly exists, between the deed as it is given in his *Gaunts' Book*, and the version of it in Dugdale. According to the former the provision was for feeding twenty-seven poor persons; while Dugdale says it was for the original number of one hundred. Later on, in treating of certain charges of mal-administration brought against the House, it will be found that the obligation to provide for the hundred poor people is always specified.

By a further deed which Barrett states is also contained in the *Gaunts' Book*, pp. 3-4. "He adds one more chaplain, in all four, and eight clerks, all which was confirmed before the Justices of Eyre, at Ivelchester, the 2nd February, 1243." *

In addition to these charters of the joint-founders of the Gaunts' House, many other interesting particulars are given with regard to subsequent endowments.

On the 18th of November, in the 17th year of his reign (1233), King Henry III., confirmed by his charter to the Master and Brethren of the hospital of Billeswick, "the manor of Paulet and its appurtenances, given by the aforesaid Robert de Gourney, as well as Were Mill, Radwick, and the four marks of rent in Bristol; and of the gift of Andrew Loterel, the manor of Stockland and its appurtenances; of the gift of Maurice de Gaunt, that part of Stockland next the hundred of Cannington, etc."†

William Cannell gave his possession, Deliameur and Linagan, with all its appurtenances and rights, in fishing, meadows, vineyards, messuages, mills, etc., etc., for 40s,—1233, and John Bruin gave his land in Brewham, till the Gaunts were in full possession of Deliameur and Linagan, which was confirmed by Ric. de Muscegross.‡

About the year 1269, (?) Andrew Luttrel gave the manor of Stockland, the executors of the said Maurice paying him 40 marks (the deed being witnessed by Robert de Gourney, Gilbert de Gaunt, etc.), with the advowson of the church of Stockland Gaunts, worth about 10 marks by the year; but, decreasing in value and being insufficient for the vicar to live upon it, it was endowed by Thomas, Bishop of Bath and Wells, with the consent of William (Wyne) Master, and the brothers

* Barrett, p. 359. † *Ibid.*, p. 364. ‡ *Ibid.*, p. 366.

of St. Mark's, with lands and tythes of hay, roses or reeds of the whole parish—of wool, milk, apples, flax, lambs, calves, chicken, pigs, pigeons, all oblations, tenths, etc., belonging to the said Church except of swans, which were reserved by the house of St. Mark's, who paid him also 28s. in money,—1453.*

Walter Allayn granted all the messuage with the Mill at Langford, as did Richard de Porteshened, his heir.†

Sir Henry de Gaunt, the younger brother of Maurice, was, by deed of Robert de Gourney, duly appointed first Master-Almoner of the Hospital. He occupied that position till 1268, when he resigned on account of infirmity, and died in the same year. This Sir Henry de Gaunt executed a deed by which he confirmed all former grants, and further granted the Manor of Paulet, Stockland of Erdecot, and lands of Bruham, the Mills of Were and Langford, with all his rights in Delyamour and Lynagan in Cornwall, of the donation of William Cannel; the burgage and rents in Bristol and the house of Billiswick, for the support of the Master of the House and twelve brothers clergymen, and five brothers laymen, and twenty-seven poor people, out of which number twelve are to be scholars to serve only in the choir, in black caps and surplices, as the same was ordained and confirmed formerly by Walter, Lord Bishop of Worcester (see page 25). This deed is in *Gaunts' Book*, p. I.‡

Edward the 1st gave the Manor of Winterbourn Gunnore, in Wilts, to the Gaunts' Hospital, before he was King, in the 52nd year of his father's reign (1268), and confirmed it after he was King, the 13th May, 1290.§

* Barrett, p. 366. † *Ibid.*, p. 368. ‡ *Ibid.*, p. 360.
§ *Ibid.*, p. 364.

The following are the circumstances under which the gift was made.—The Manor was held by Henry de la Mere, who, dying without issue, it reverted to the King Henry III., who granted it to his eldest son Edward, and there is an ancient charter, dated 25th Oct. in the above-mentioned year, whereby Edward, described as Edward, eldest son of the King, for the good of his soul and the souls of his ancestors granted to God, and the Blessed Mary, and to the Church of St. Mark of Billeswick, juxta Bristol, and the Master and Brethren there serving God, and for the sustentation of the poor, the said Manor of Winterbourn, in free and perpetual alms for ever. This charter was witnessed by Thomas de Clare, Robert Agillon, Roger de Liburne, Robert de Waleraund, Robert Tibatot, Pagan de Chawras, Hugh, son of Otto, and John de la Lynde; and was confirmed upon *Inspeximus* on 30th May, 1290, the following being witnesses :— John, Bishop of Winchester; Reginald, Bp. of Bath and Wells, Chancellor; Anthony de Beck, Bp. of Durham; Edmund, the King's brother; William de Valence, the King's uncle; Gilbert de Clare, Earl of Gloster and Hereford; Lace, Earl of Lincoln; and Richard de Wood.*

In the year 1314, the Master and Brethren of St. Mark's adopted the not uncommon course of pleading poverty, in order to increase the resources of their House. They represented, "that owing to the smallness of their income, and various expences daily increasing upon them, also that, by reason of the floods and overflowings of the sea, no small part of their lands situated in the diocese of the Bishop of Winchester were destroyed—he (the Bishop) confirmed upon them the impropriation of the church of Stock (Stokland), of

* Sir John Maclean, *Trans. Brist. and Glos. Arch. Soc.*, 1878-9, p. 247

which they held the advowson, with its rights, possessions, and appurtenances, reserving only to himself and successors the appointment of a Vicar for the said parish to serve the Church, to be presented to him by the House of St. Mark, and an annual pension of two shillings to be paid to the Dean and Chapter of St. Andrew's, Wells, and one marc and an half to the Archdeacon."*

The following documents relating to this are in the Wells collection :—

1. Licence from the King to the House of St. Mark, Bristol, to appropriate their Church of Stockland, February 7th, A.D. 1314.†

2. Appropriation of Stockland to St. Mark, by the Bishop, in consideration of the poverty of the House, and their losses by inundation on the coast, etc., given in London, February 11, 1314.

3. The appropriation of Stockland Church confirmed, saving a payment of two shillings to the Church at Wells, "pro sequestris tempore vacationis."‡

4. Ordinatio Vicarie de Stoclande per Johannem Epm. The lands and tithes enumerated which are to belong to the Vicar, the rest to the House of St. Mark, of Bristol, of which William is the Master, A.D. 1380.§

In the same year 1314, upon the payment of a fine, the Master and Brethren obtained a license to exchange one mill in Netherwere, with its watercourse, with John, Bishop of Bath and Wells, for forty acres of pasture and four-score acres of moor in Compton and Ceddre (Cheddar).‖

At Wells there is the following :— "Conf. by the Dean and Chapter, of the exchange made by the Bishop and the House of St. Mark, Bristol, with the boundaries of the lands. Test. to the original deed—John de Erle; John de Meriet; Matthew de Clyveden; John de Bello Campo de Norton; John de Clyveden; Knights, and

* Barrett, p. 370, also Sir John Maclean, *Trans., &c., see ante*, p. 18.

† *Report on Wells MSS.*, p. 85.

‡ *Ibid.*, pp. 86-7. § *Ibid.*, p. 169.

‖ Sir John Maclean, *Trans., &c., see ante*, p. 18.

John de Hampton; John de Northlade; Philip de Irrays; William de Brutton; Reginald de Hanam; John de Ardenie, etc."*

Another deed at Wells refers to the same transaction:—"Confirmation by King Edward of an exchange made by the House of St. Mark, Bristol, with Bp. John, of a mill at Netherwere, with sluices and watercourses, for forty acres of pasture and eighty acres of moor in Compton and Ceddre, given at Westminster, February 8th, Anno Regni 8° (1314-15)."†

Anselm de Gourney (son of Robert) gave Thomas de Lechlade, Master, and his Brothers of St. Mark's, 3s rent out of 3 burgages in the town of Were and all his right in the Hyndmore, Compton and Ceddre, 10 Edw. II. (1317).‡

In 1324 a dispute arose between the Master and Brethren, and one John de Poulet, relative to certain rights of common, claimed by the said John, in the demesne lands of the Master and Brethren in Poulet. The contention was submitted to arbitration, and it was finally agreed, that John de Poulet having acknowledged his services, should have common of pasture for so many animals as could subsist thereon, and estover for his own use growing in the demesne lands of Northam, in Poulet, which he then possessed, from Michaelmas day to the Feast of the Purification of the B.V.M. in all lands not sown in Southam; and that if the said John should not find sufficient pasture in the cultivated lands at Southam for the said animals, the Master and Brethren grant to him, in augmentation, for the time being, sufficient pasture in Northam, they reserving a right of way for their wagons, in consideration of which

* *Report on Wells MSS.*, p. 86. † *Ibid.*, p. 85.
‡ Barrett, p. 366.

John de Poulet granted to the Master and Brethren the whole land of Northam, without challenge, for ever.*

Ten years after making their previous complaint, in the year 1326, the Master and Brethren made another complaint of poverty, and the Bishop bestowed on them the Church of Overstowey with all its rights, fruits, &c., on their paying a pension of forty shillings to the Dean and Chapter of Wells towards the repairing of the fabric of that Church, reserving the sole appointment of the Vicar to the Church of Overstowey.†

The following are the documents relating to this transaction in the Wells collection:—

1. Inspex. and Conf. by the Dean and Chapter of the grant by Bp. John to St. Mark's House, Bristol, of the advowson of Over Stawey. Given at Banewell, Oct. 1, A.D. 1326. Confirmed Nov. 11.

2. Inspex. and Conf. of the appropriation of the last to St. Mark's by Bp. John: saving a pension of 40s. to the fabric of the Cathedral, in lieu of the Dean and Chapter's claim to their portion of the proceeds on vacancies. A Vicar to be appointed as usual. Given at Blakeford, Oct. 23, A.D. 1326. Confirmed Nov. 10.‡

3. Payment of the above charge of 40s. is twice referred to in the Liber Alb. III, as briefly noted at page 175 of the "*Report*," and in the Fabric Rolls C. 1390, in the following terms:—Rents, 40s. from the Master of the House of St. Mark, Bristol, for the Easter and Michaelmas terms.§

By letters patent from King Edward *A.R.* 20, John Bishop of Bath and Wells granted these charters wholly to the Master and Friars of St. Mark's for their better support.‖

On the 8th Sept., 1326, the Bishop obtained another licence, authorising him to exchange the advowson of the Church of Overstowey, with the Master and Brethren, for four score acres of moor, the site of one mill and the watercourse thereto pertaining in Compton Ceddre and Netherwaye.¶

* Sir John Maclean, *Trans., &c., see ante*, p. 18. † Barrett, p. 370.
‡ *Report on Wells MSS.*, p. 92. § *Ibid.*, p. 285. ‖ Barrett, p. 372.
¶ Sir John Maclean, *Trans., &c., see ante*, p. 18, also Barrett, p. 366.

On the 1st of May in the 6th year of his reign (1333) Edward III. confirmed all aforesaid grants, and that which Alexander D'Aundo, or De Anno made to the said Hospital, of all that land and bosk called Halfbarrow, with all its appurtenances, in the manor of Aychton, and that grant which Idonea Gaunsel the wife of Richard the Huntsman made, of all that land and tenement which she had in Erdicote, and all the right she had in La Lee, Hanedon, and Hogestone; and the land called Sturte in Gete and its appurtenances, with the advowsons of the Church of Lee and Erdicote, and all rents, villenages, custodies, liberties, etc., and all rights in the said land belonging to her or her heirs: he confirmed also the grant which Richard Curties of Bristol made, to the Master and Brethren of the said Hospital, of his rights to a meadow called Wambroke and the grant which William Gannel made of a Tenement which he had of John le Brun in de Lianour and Linagen, dated as above 1st May, 1333.*

The foregoing charters and deeds, extending over a period of more than a hundred years from the foundation of the Gaunts' House, comprise the principal benefactions by which it was endowed. In addition, Barrett extracted from his *Gaunts' Book* particulars of a number of less important gifts, some of which related to tenements lying on the North side of the Hospital towards the Frome, by which the Hospital estate was extended in that direction. Amongst those who thus benefitted the House in a minor degree, are Jordan de Berkeley (1235) and Margery Somerey, widow of Maurice de Gaunt, who long survived her husband. Maurice de Gaunt having died without direct heirs, the surname he assumed does not after that event appear amongst the donors.

* Barrett, p. 364.

CHAPTER II.

The Religious House.

A.D. 1220 *to* 1534.

In the absence of documentary evidence, which in most cases no longer exists, the special purpose for which many of the mediæval religious houses were established cannot now be clearly ascertained. In the case of the Gaunts' House however there is no such obscurity; the carefully arranged provisions of its foundation charters stamping it as primarily a benevolent institution. In this respect, its purpose went far beyond the range of mere hospitality, such as was habitually observed in monasteries. It existed for the purposes of charity, and instead of being a feasting place for the rich and noble, such as the monasteries sometimes became, it was a home for the homeless, a hospital for the sick, a house of plenty for the destitute. It can readily be imagined what a daily centre of benevolent activity the Gaunts' Hospital was in those far-off days, when the needy were dependent on the Church, when travelling was both difficult and dangerous, and when nursing and medical aid were so difficult to obtain. A

hint as to that activity was afforded when, during the recent restoration, it was found that in the North wall of the Nave, on which side the domestic buildings were situated, no less than seven openings of various kinds were formerly in use, as means of communication on three floors, between the Hospital buildings and the Chapel. The positions of several of these, at different levels, still remain visible as witnesses of the intimate connection between the religious and benevolent work of the Chaplains and lay Brethren of "St. Mark's of the Gaunts."

Perhaps one of the most interesting and complete pictures extant, of the daily routine of a Thirteenth Century House of Charity is that which relates to St. Mark's Hospital.

When, under the Charter of Robert de Gourney, the House was released from the control of the Canons of St. Augustine's Monastery, it became necessary to formulate the arrangements under which it should continue its independent existence. The Bishop of the diocese granted the requisite ordinance dated 1259, which being issued became the Rule of the House.

The original document by which this interesting picture is furnished is in the Worcester Registry under the reference, *Registrum Gothfredi Gifford* 1268 *to* 1301 *No. I.* It is there entitled "an Ordination exhibited at Henbury in the Salt Marsh 1268," and proceeds:—"This Ordination is made with the assent and counsel of the Venerable Father Walter Bishop of Worcester with the assent of the Conventual House of Robert de Gurney of the aforesaid Elemosunaria of St. Mark's de Billeswick, and Henry de Gaunt Master of the same place, of the rents and lands of the said Henry purchased and to the said Elemosunaria belonging."

Barrett has given in his account of the Gaunts' Church the following version of this Ordination :

"Walter Bishop of Worcester, with consent of Robert de Gourney and Henry de Gaunt, joint founders of the lands rents &c., by them given to the said house viz. that the lands &c., by them given, should for ever remain to that house, for the support of a master and three chaplains, and that the alms to poor Christians agreeable to each of their deeds, should every day be observed ; and that twelve scholars be admitted or removed at the will of the master, who are to officiate in the choir in black caps and surplices, according to the direction of the chaunter, master, and faculty of the house, out of whom one is to be chosen to direct and instruct the rest, for which his stipend shall be larger than the rest ; and it is ordained that three clerks in sacred orders and five lay friers do wear the same habit of those friers of the hospital of Lechlade, differing only in the badge of the said hospital, which is a cross argent, and the shield gules with three geese argent. And if it should happen that either of the said six clerks should by the said master be promoted to the sacerdotal order, nevertheless he may administer in the church according to the direction of the chaunter, provided the number of chaplains, clerks, and friers, so admitted by the said master not having the habit, exceed not thirteen, unless in process of time the revenues of the house increase, at which increase let as many be added to the charity as the master of the said house shall think fit. At the admittance of each person into the brotherhood he shall have the shield only fixed on his habit, which shall be worn during the year of probation, at the end of which time if he is found a fit proficient then the shield with the cross shall be fixed to the same ; or within the time of his probation, if he desire or plead for this right, he may have the shield with the cross impressed on his upper habit, by vowing the substantials of the order, viz. continence, obedience, and abdication of property, and other regulations of the said house to be observed.

Any person after admission and within the time of probation, if he should be found not fit, may depart or be removed by the master. In fasting and other things to be observed by the members of this house, let it be according to the custom of the friers of Lechlade ; but in divine offices according to the custom and order of Sarum. In burying the dead, whether prince or prelate be sent for burial, the said chaplains and clerks are to wear the habit of the said hospital, or in their more solemn apparel, according to the custom of Sarum, may meet the same, provided the said habit is not used elsewhere, but in the choir, or elsewhere when free from ecclesiastical office.

As to mass and its solemnities the said chaplains and clerks are to observe the following rules, viz. one mass shall be celebrated in the morning for the Blessed Virgin Mary, the second for the dead, and the third for the day; this to be continued every day: the other chaplains may celebrate mass for the living and the dead, and chiefly for the benefactors of the house, at the discretion of the master. Divine service being ended, two chaplains and the aforesaid six clerks wearing the badge of the house, with two lay-brothers each with a little knife in his hand shall cut the bread for the impotent and weak, who are to be served to their will, between one and three, before the chaplains and clerks shall dine: that receiving their prescribed portion there, they may nevertheless get elsewhere what is necessary for them.

The master, chaplains, and clerks, and the brethren bearing their habit may sleep in one house, and may eat and drink in the dining-room, but no secular person shall eat there or anywhere within the bounds of the hospital unless by special leave of the master, or detained there by sickness, when he must be refreshed in the infirmary. If any stranger shall make a visit to the master, he may be at liberty to dine in his chamber, or elsewhere at his choice; but then he is to have one or two of the aforesaid chaplains at table with him. If the said master shall dine out of the refectory, or lie out of his bed chamber, or travel abroad whether within or out of the town of Bristol, one or two chaplains are to be with him, first appointing one of the chaplains or brethren of the order, to officiate in his stead. No chaplain, clerk, or brother shall eat or drink out of his house in the same town, unless in the presence of his Bishop or patron, or in religious houses, nor without consent of the master or his vicegerent, and then some of the brethren in their habit shall be with him, least any of them should be seen wandering abroad alone in the town out of the precincts of the said house; and at table the master and chaplains shall use only black mantles and black cowls, but elsewhere they shall have the arms of the house outermost, a f. gules three geese passant arg. If on horseback or afoot within the town, they shall wear black caps with the arms of the house worked thereon. The chaplains, clerks, and brethren shall eat good bread of good corn, and be served with good beer and good pottage &c., at the discretion of the master. They shall not purchase any wine for their own use, nor make feastings to the loss or detriment of the said poor.

At dinner and supper time, or at the entertainment of a legate, a lecture shall be spoken as usual at other religious houses, to be directed by the chaunter.

If any of the chaplains or clerks know how to write or account, at the command of the master, he ought to write and note down those things

which turn out for the use of the house. If any of the lay-brethren have been versed in any of the mechanick arts, he may follow it for the advantage of the house, at the will of the master, whose business shall be assigned them by the master as well within as without the house, and the work committed to them be carefully attended to and not injured by their removal from the work. And in case that part of the land of Paulet belonging to the said house which lies near the sea, should at any time be flooded by the sea, and destroy the produce of the land, notice thereof being given to the Bishop of Worcester and to the patron by the master of the house, and an inquisition taken of the truth thereof, in this case the allowance for the poor, with all charges incident thereto, shall be lessened until the loss be made good.

Finally the Bishop granted for himself and his successors that the house of St. Mark be quit and freed from procurations and visitations of the Archdeacon of the place or his official, and from obedience to the Archdeacon to be observed as far as relates to religious matters for ever, and the house and said poor to receive visitation of the Bishop or his official according to law.

Walter, by the grace of God Bishop of Worcester, having seen this ordinance above, confirmed it by the pontifical authority, sealed with the said Bishop's seal, with the seal of the house of St. Mark, and that of Robert de Gourney, patron, and of Henry de Gaunt, master, in the year of grace 1259, on the morrow of the Exaltation of the Cross."

In this document one cannot fail to note the following points:—the arrangements, familiar in connection with many ecclesiastical foundations, under which the choir boys were to receive their education free; the period of voluntary probation preceding full admission to the brotherhood; the recognised position of the lay brethren; the distribution of food to the poor within certain prescribed hours, and before the brethren themselves dined; the observance of hospitality to visitors; the care with which provision is made for the absence from the precincts of the House of all members of the brotherhood from the Master downwards; the doubt which is expressed with regard to the literary and arithmetical attainments of the clergy and others; and the encouragement given to the practice of the

"mechanick arts." These are all points of great interest to the student of conventual life, and they are presented here with all the conciseness and vividness of an authoritative document.

The following curious bequest from the *Gaunts' Book* further illustrates the position and duties of the lay Brethren in the House. Robert Byleboste granted one virgat of land in Iron Acton, which he held of Osborn de Giffard, for his maintenance in food in the House of St. Mark, serving one of the "priors" there as a steward or head clerk of the said House with an allowance of 10s. yearly as long as he stays and serves there; or at his option to have six marks for the said land instead of the food and the 10s.*

The important matter of the election of the head of the House, the Master-Almoner, is not referred to in the Bishop's Ordinance, because it was specially provided for in Robert de Gourney's Charter (see page 14).

Notwithstanding these provisions of the Charter, in 1298 a dispute arose between the Brethren of the Hospital and the descendants of Robert de Gourney as to the course of procedure on a vacancy arising. Both parties claimed to have the right of presentation; but the Brethren, on the strength of their Charter, successfully maintained their position.

In the following year 1299 the King, Edward I. conceived that he had authority to intervene, and undertake the custody of the House during a vacancy in the Mastership. The question was submitted to a commission, and it was again laid down that the Brethren had the right of choice and presentation.†

The Master, when in due form chosen, presented and accepted, appears to have been inducted into his

* Barrett, p. 367. † Sir John Maclean, *Trans., &c., see ante*, p. 18.

office with great solemnity. The ceremony is thus described by Barrett in another extract from his *Gaunts' Book* :—In 1346 John de Stokeland, precentor, was with great form elected Master and Custos of the House, by compromise and agreement among the nine Brothers who then made up the Convent, who carried him so chosen to the Conventual Church from the Chapter House, and laid him down upon the High Altar according to the usual form, singing Te Deum aloud; he was then declared Master and afterwards installed.*

The numerous documents relating to the election of this Master, are thus set out :—

The Decree 5th April 1346, 14th of the Pontificate of Lord Clement and 4th year of the Consecration of the Bishop.

The Certificate of the Prior of St. James.

The Certificate of the proclamation made by the Dean.

The presentation by Maurice de Berkeley, dated 7th April 1346.

Instrumentum super profectione electionis.

Requisition and protestation of consent with Notary's Certificate.

Copy of official mandate from the Court of Chancery.

Compromise between the Dean of Bristol and the House.

Letter of protestation to elect and publish the election.

Procuration to institute.

Procuration to prosecute the election.

Attestations upon the conclusion of the business.

Contentia electionis.†

* Barrett, p. 369. † Worcester Reg. 1339 to 1349, Vol. I.

These documents probably indicate the proceedings in every similar case.

Later on for some unexplained reason there seems to have been unwillingness or at least delay in filling a vacancy in the Mastership. This drew from the Patron a protest in the form of "Quare impedit." The document is contained in *Rastell's Entries*, a MS. extract from which gives the following particulars. The extract is interesting from the additional light it throws upon the inner life of the Convent :—

(QUARE IMPEDIT.)

De Hospital.

"The Bishop of Worcester and Master of the House of St. Mark of Bristol were summoned to answer Maurice Berkeley, Knight, of a plea that they would permit him to present a fit person to the Church of the House of St. Mark, which was void and belonging to his advowson, and whence the said Maurice Berkeley by his attorney saith that the House aforesaid was a certain Hospital in the aforesaid City called by the name of the Hospital of St. Mark and consisted from time beyond memory of a Master and Convent incorporate, and the said Maurice was the Patron of that House and seized by himself of the advowson of the same in gross, as of fee and right &c., and that as often as the aforesaid House happened to be void, the Brethren of the Convent aforesaid from all time aforesaid, ought and were used to intimate that vacancy to the Patron of the said House for the time being, by their letters signified under their common seal, by two of them for the whole Convent, as their messuage, to grant his licence to them to elect the future Master of the House aforesaid, and the same Patron by his sealed letters, ought and was accustomed to grant to the said Brethren on their Prayer, so often as having God alone before their eyes, postponing every personal and private occupation or business, they studied to elect as Master of the House aforesaid, a person who would promote the utility and profit of the said House; and the same Brethren ought and were accustomed when they made such election, to present to the said Patron for the time being by their Letters Patent, a religious and honest man, useful and faithful to the said Patron, the King, the Kingdom, and the said House elected by them, praying so often that he would vouchsafe to grant his Pastoral assent and favour, which Patron on the election so canonically made of the said man, he consenting and approving him, ought and was accustomed, on presenting to the

Bishop of Worcester the Ordinary, to pray his Fatherhood that he would vouchsafe so often to confirm him so elected and the aforesaid election, and to bestow the gift of his benediction to the aforesaid Clerk, and after the solemnities in such cases accustomed, to do favourably and benignly such other acts as in this respect belonged to his Pastoral office; and the said Bishop for the time being ought to confirm and bless him so elected, and install him and put him in corporal possession of the same."

After referring to the circumstances of this particular case, and shewing that the above formalities had been complied with, the document proceeds :—

"——— Who (the elected) at his presentation was admitted and installed in the same in the time of peace, in the time of our Lord Richard late King of England the second after the Conquest (1377—1399). And afterwards the aforesaid Maurice the Father &c., died, and from the said Maurice the Father &c., the right of advowson descended to the aforesaid Maurice who now complains, as the son and heir of the aforesaid Maurice, the Father &c. And afterwards the aforesaid Church became vacant by the death of the aforesaid (Master*) and yet remains vacant, and by reason thereof it now belongs to the said Maurice the son of Maurice, to present to the said Church; and the aforesaid Bishop unjustly impedes him &c. Whence he saith that he is damaged &c."

The following extract from the Worcester Registers shews what was done in the case of a Master who had grown too infirm for the performance of his duties :—

"Ordination for the sustentation of Brother Walter Browning late preceptor or Master of the House of St. Mark de Billeswick near Bristol reciting a grant by William of Worcester to the said Walter Browning whereby considering his weakness of body, assiduity, and labor which impeded him in the administration of the spirituals and temporals of the said House, and which compelled him to vacate the same, whereupon he had appointed Thomas de Onere; granted to him that he should have for his life a chamber in the west part of the Capital House of the Monastery aforesaid, with the chamber which the said Thomas de Onere lately built and repaired in the west part of the Dormitory of the said House "Cum omnibus usia menteis" to the aforesaid chambers adjoining with free ingress and egress at convenient and opportune times whenever he should please without the contradiction or impediment of the Master or Brethren of the aforesaid Church or any of them, and besides, he granted that he

* William Lane, who previously to his election was a Canon of the neighbouring St. Augustine's Monastery.

should have every day the portions of two brethren "in eating and drinking" and also "in every necessary," only what two brethren of the said House were then accustomed to receive, and every week four "panes crebarios" of the weight of so many ounces "per sermente tuo" to be taken for the whole time. Dated at Henbury in Salt Marsh 7 Oct. 1390" (? 1370).*

It appears that the Brethren of St. Mark's were several times brought into conflict with their neighbours on the opposite side of College Green. In the first recorded instance, the quarrel was with the Canons of St. Augustine's Monastery, who appear not to have taken kindly to the withdrawal of their control over the Gaunts' Hospital. However that may have been, in 1251 during the abbacy of William Long, a dispute arose that embraced a variety of matters, the particulars of which are interesting on account of several local allusions. The dispute referred to "the site of the said House of St. Mark, and works carried on there, and their instituting a College there, and concerning the possessions given by will of Maurice de Gaunt the founder, for support of the poor, and some losses having been incurred, and concerning the right of sepulture there. It was at length thus settled:—that the said house of St. Mark should be free from all exactions and claims of that of St. Augustin, and have all tenths and oblations that may arise within its bounds; that it should have a free monastery at their own disposal and management, a free burying ground, ornaments, bells, &c., that the bodies of any dead might be received and buried, but that the plain of St. Augustin was the common burial ground belonging to St. Augustin's Monastery, &c., &c., and to finish the matter, at length, Walter Bishop of Worcester to prevent any more contention and rancour between them, ordered that neither of them should have

* Worcester Reg. 1375 to 1395, No. 15.

common of pasture in the said plain as they both agreed in its being the cemetery of St. Augustin; but if any animals should enter the said plain or green for pasture, and the owner not remove them, being thrice warned by the Vicar of St. Augustin the Less, or some other clerk of the said church, he might pound them till freed by discharge; the delinquents to pay half a mark as a mulct to the Bishop; that the bodies lately buried before the gate of the house of St. Mark remain there, but that the earth rose above the level be removed and made plain, *on account of the pleasantness of the place*; nevertheless it should not be the less reckoned a cemetery by the removal of the earth. He ordered that on account of the pleasantness of the place the dead bodies should be buried in that part of the cemetery where they were used to be and nowhere else, unless the diocesan or his official should think that use required it, and that those of the House of St. Mark should have free ingress, and egress, in and out of the said plain, for the sake of going, walking, and wandering where they pleased, of driving carriages, drays, and carts through the roads useful and necessary for them, and accustomed. He ordered also that the Abbot of St. Augustin might mow the said plain without hindrance of anyone, and strew the grass in his churches of St. Augustin the Greater and the Less, with this proviso, that the Abbot make no defence called Hayinge in hindrance of the granted privileges to the house of St. Mark; but the mower while there must not be hindered, reserving all accustomed privileges and rights to the monastery of St. Augustin, and those that dwell there, except the right of pasture."*

* Barrett, p. 346, also *Trans. Bris. and Glouc. Arch. Soc.*, Vol. XV., p. 60.

A long time after this, in 1426, the rights of the Brethren of St. Mark were infringed by the Vicar of St. Augustin the Less, one William Chew. He was accused and found guilty of "withholding and receiving to his own use the oblations and customary dues and offerings for burying the dead, that lived and died within the bounds of the house of St. Mark, usually enjoyed by the Master and Brethren there: particularly that in 1420 on Palm Sunday he carried away the bodies of William Leach, and Christin the mother of John Hore, and Andrew Hutchins, from the cemetery of the said Hospital or House of St. Mark, though they lived and died there, and seized and kept dues of the value of 100 shillings." Other acts of violence and spoliation were laid to his charge, and eventually, "The said Vicar Chew confessed, and was therefore condemned in ecclesiastical excommunication for his obstinacy, but on his causing the bodies which he had rashly and injuriously buried in the churchyard of St. Augustin the Less, out of their proper burial place, to be carried back and interred with all customary forms observed in the said Hospital of St. Mark; and on his returning the taper and chrysmar and the 100 shillings, the Master and Brethren then acknowledged themselves satisfied, and at the petition of the said Brethren and William the Vicar he was absolved from the sentence of excommunication given against him, *cum sancta ecclesia nulli claudat gremium.*"* In this dispute the revenues as well as the rights of the House were involved, and it is no wonder the Brethren were keen in the defence of both.

On the 15th March, 1485, there was a commission to admit the resignation of the Master, followed by the

* Barrett, p. 345.

confirmation of the election of Brother Thomas Tyler, one of the Brothers of the said House of St. Mark, by the President and Chapter of the said House on the 8th March aforesaid in the Chapter House of the said House or Hospital, and his induction.* He continued in office until his death in 1515.

In 1496, as recorded in the "Great White Book of Records," one of the ancient MSS. belonging to the Corporation, and in a note to the reprint of "the Mayor's Kalendar," p. 56, a great "variance" arose between the Abbot of St. Augustine's and the Mayor and Sheriffs of Bristol in which some of the principal matters in dispute concerned "the house of St. Marke, of Billeswyk, and the precincts of the same called the Gauntes adjoyning unto Seint Austyn's Greene," touching amongst other things the right to hold a leet or law-day within the precincts of the monastery of St. Augustine and also to whom suit was owing from the precincts of the Gauntes or "Gauntis-side." The "variance" was settled by mediation of the Archbishop of Canterbury and the Chief Justice of the King's Bench.

In the days when the Brethren of St Mark were thus successfully defending their Charter privileges, the rights of hospitality, as intended to be dispensed in all monastic institutions, were carefully safeguarded in the interests of the poor. "Edward I. forbade any one to eat or lodge in a religious house unless the superior had formally invited him, or that he were the founder of the establishment (see Robert de Gourney's charter), and even then his consumption should be moderate. The poor only, who more than any lost by the excesses of the great, might continue to be lodged gratuitously:

* Worcester Reg. 1478 to 1486.

"the King intendeth not that the grace of hospitality should be withdrawn from the destitute." *Statute* 3 *Edw. I. Cap.* 1. Again, "the Commons in Parliament, mindful as they were in such matters of the fate of the poorest, were not less jealous than the wealthy of the benefits of monkish hospitality, and watched lest the custom should fall into disuetude." (*Rolls of Parlt.*)*

If this jealousy existed with regard to such institutions in general, how much more strongly would it be felt in the case of such a purely eleemosynary establishment as the Gaunts' Hospital; the proceedings of the Master and Brethren there did not escape adverse criticism, and on several occasions, the severest investigation.

The first instance occurred a few years after the resignation and death of Sir Henry de Gaunt, the first Master-Almoner. He held that position for the long period of forty years, and then resigned it on account of increasing infirmity. His death appears to have taken place immediately after. It may be that towards the end of his long administration he lost control over the affairs of the House. Certainly during a few years subsequently to its close the whole establishment became demoralised. "In the year 1278 Godfrey Bishop of Worcester visited the House, and found amongst other things that it was founded originally for the support of a hundred poor in certain eatables and drinkables for ever, every day in the year, and that for four years before, it had been, it was to be feared not without God's vengeance, damnably omitted, wherefore he ordered this alms to be given as at first appointed. He found also that it was unknown how the House is governed as there

**Wayfaring Life in the Middle Ages*, J. J. Jusseraut, translated by Lucy Toulmin Smith, p. 121.

were no receivers in the House, nor stewards in the manors, etc., belonging to it, who had rendered any account of what had been received and delivered; wherefore he ordered receivers should be appointed to receive by tail all money arising from the said manors, corn, and other profits of the said House, and further administer by tail to the officers of the House for the use of the House; and the said receivers abroad and servants, shall first before the Master, and three or four others of the said House, render a faithful account once at least in the year, and the officers at home do the like, that so it may appear what and how much the said House can expend, and how far its goods &c. will serve, and what remains in store, and the like." *

It is further said that a similar complaint of withdrawing the alms from the poor by the House was made at the visitation of the Bishop in May, 1284.

In 1312 serious disorders existed, on which occasion one of the Brethren was subjected to discipline. He was kept in confinement until the Bishop ordered his release and his being restored again to his place in the House.†

Sir John Maclean quoting *Rot. Claus.* 7th Henry IV., m. II., gives the following account of another instance in which the charge of withholding was brought against the House, on which occasion it was evidently disproved—"It is stated in an Inquisition returned into Chancery, that it had been discovered that a certain progenitor of the King had, conjointly with Maurice de Gaunt, Chr., given to the Master of the Hospital of St. Mark at Bristol, and his successors, the Manor of Stokeland Gaunt, for the celebration of divine service in the said Hospital, and other works of piety; viz. to distribute weekly on

* Barrett, p. 367. † *Ibid.*, p. 368.

Wednesdays and Fridays, 100 breads and 100 messes (? ferculis) of pottage to 100 poor persons, and it was alleged that the said works of piety had been totally subtracted by William Lane, then Master of the said Hospital; further that a certain progenitor of the King had founded the Hospital, and given lands and tenements in Gaunteshame, and Colle, juxta Bruton, (Soms.) to the Master of the said Hospital, and his successors, to maintain 13 chaplains to celebrate divine service for the soul of the said progenitor and his progenitors and their heirs for ever, and that the said William Lane, for the past twenty years, had subtracted the service of ten of the said chaplains; and further that the annual value of the said Manor of Stokeland Gaunt, and the lands in Gauntesham and Colle was £40 beyond reprises. We have seen from the foregoing records that this claim, and the charge against the Master based thereon, were without foundation. The matter was referred to the King's Justices and Serjeants-at-law, and this resulted in its being commanded by precept, tested at Westminster, 21st June 1406, that the manors and lands, which had been seized into the King's hands, should be restored to the Master and Brethren."*

Some additional references to the House of St. Mark, contained in the Wells collection of MSS. will further illustrate the position the House occupied ecclesiastically. Thus, there is noted, "the establishment in 1272, of a chantry in memory of Hugh de Romenal by the Brethren of St. Mark's Bristol, with details. This Hugh de Romenal was formerly Treasurer of Wells."† In connection with this, there is a statement of the "final concord between the D. and C. and

* Sir John Maclean, *Trans. &c., see ante*, p. 18

† *Report on Wells MSS.*, pp. 53, 298.

the House of St. Mark de Billeswike, about a pension of £4 3s. 4d. on Pouleth and Stockland, A.D. 1272;" and under the same date there is an "Agreement between the Exors. of the will of Hugh de Romenal, Treasurer, I. de Hereford, Canon of Wells, and the House of St. Mark de Byleswyke. The latter are to pay to the Dean and Chapter the pension of £4 3s. 4d. and the former will pay to them 120 marcs."* In the same year "Brother John de Trubrugg, Master of the House of St. Mark de Bylleswyk near Bristol and the brethren, acknowledge the receipt of 90 marks from the D. and C. of Wells. In return they establish a Chantry in the Cathedral of 63 shillings and 4 pence on behalf of the soul of Canon John de Hereford, deceased, from whose goods the said 90 marks was derived, with details of steps for enforcing payment &c. Sealed by the Bps. of B. and W. and Worcester, and by themselves given on Friday next after St. James Ap. A.D. 1272." This is referred to as a "letter of the Prior of Bileswyke."†

The following refers to another Chantry at Wells Cathedral established by the brethren of St. Mark's— "Collation by Thomas Crumwell &c., the Dean, and the Chapter, of John Smith, junior, a Vicar Choral, to the Chantry in the Chapel of All Saints in the cemetery called "le palme churche-yard," with leave to absent himself from the night services, as a reward for his great merits, and for his diligence in instructing the choristers, and for his great labour in composing "*nonnullos cantus ad divini cultus augmentationem.*"

He must provide himself with books "*Vulgariter nuncupat:* square books, and pricke songe books" for

* *Report on Wells MSS.*, p. 175. † *Ibid.*, p. 72.

the Choir, for the Chapel of the Blessed Mary, and for the Processions on the principal Feasts, and shall leave them to his successors. The grant is "*quoad vixeris et vicarius choralis . . . extiteris*," but if the revenues of the said Chantry paid by the Hospital of S. Mark near Bristol should fail he is to receive no compensation from the Chapter, but "*saltem prout fortuna duxerit in ea parte eris omnino contentus.*"

Given in the Chapter House, Wells, May 13 A.D. 1538.*

15th Dec. 1534 Letters dismissory issued to the Master of the Gaunts near Bristol "*ut a quorum cumque Epō Cathᵗᵒ &c.*" Brother Thomas Pynchyn one of the Brethren of the said House "*licite facere valeat promoveri non obstante quod in dictâ domo hdsn sumpsit regulare, &c.*"†

The following brief reference to what took place in 1549-50, speaks volumes as to the entire revolution which was effected by the suppression of the House, and the transfer of its estates to the Corporation of Bristol,— "Rents which used to come direct from St. Mark's, Bristol, are now paid by the Communar, who receives them from the Mayor of Bristol, and other rents are paid in like manner by the holders of the ecclesiastical property which used to pay directly to the master of the fabrick."‡

It may here be mentioned incidentally, as an evidence of the important position occupied by the Master of the Gaunts' Hospital, that on the founding of Foster's Almshouses in 1504 it was ordained that the Master of the House of St. Mark for the time being,

* *Report on Wells MSS.*, p. 226. † *Worcester Reg.*, 1516 to 1542.
‡ *Report on Wells MSS.*, p. 292.

should have the power of filling two of the vacancies on the foundation.

In the light of the provisions of the foregoing charters and deeds, supplemented by scattered references to the inner life of the Gaunts' House, it is not difficult to form a somewhat definite idea of the kind of conventual life that prevailed there, and of the powers and privileges possessed by the brotherhood.

1. Originally St. Mark's was constituted by Maurice de Gaunt as a chantry in connection with the neighbouring Monastery of St. Augustine, which Monastery was founded by his grandfather; and where the latter was buried "between the stalls of the Abbot and Prior."
2. Subsequently, Robert de Gourney liberated the House from the control of the authorities of the Monastery, and re-endowed it upon a broader basis.
3. Beyond the acts of these founders, the House or Hospital commenced its existence with all the prestige of the most powerful and historic names of the day attaching to it. Royalty itself assisted in the work.
4. It was richly and variously endowed, the "ample possessions" of Maurice de Gaunt being from time to time largely increased, to keep pace with growing demands upon its resources.
5. The Brethren chose their own head, and were independent of external control, except as regards the visitation of the Bishop of the Diocese, and the institution of the Master by him.
6. They formed a busy community, carrying on an extensive and daily round of work amongst the sick and poor.

7. The House was regarded as having the dignity of a Priory, and had great influence with the ecclesiastical authorities.

8. It was strong enough to maintain its rights against powerful opposition.

9. The Master and Brethren were considerable landowners, they farmed their own lands, they bought sold and exchanged property.

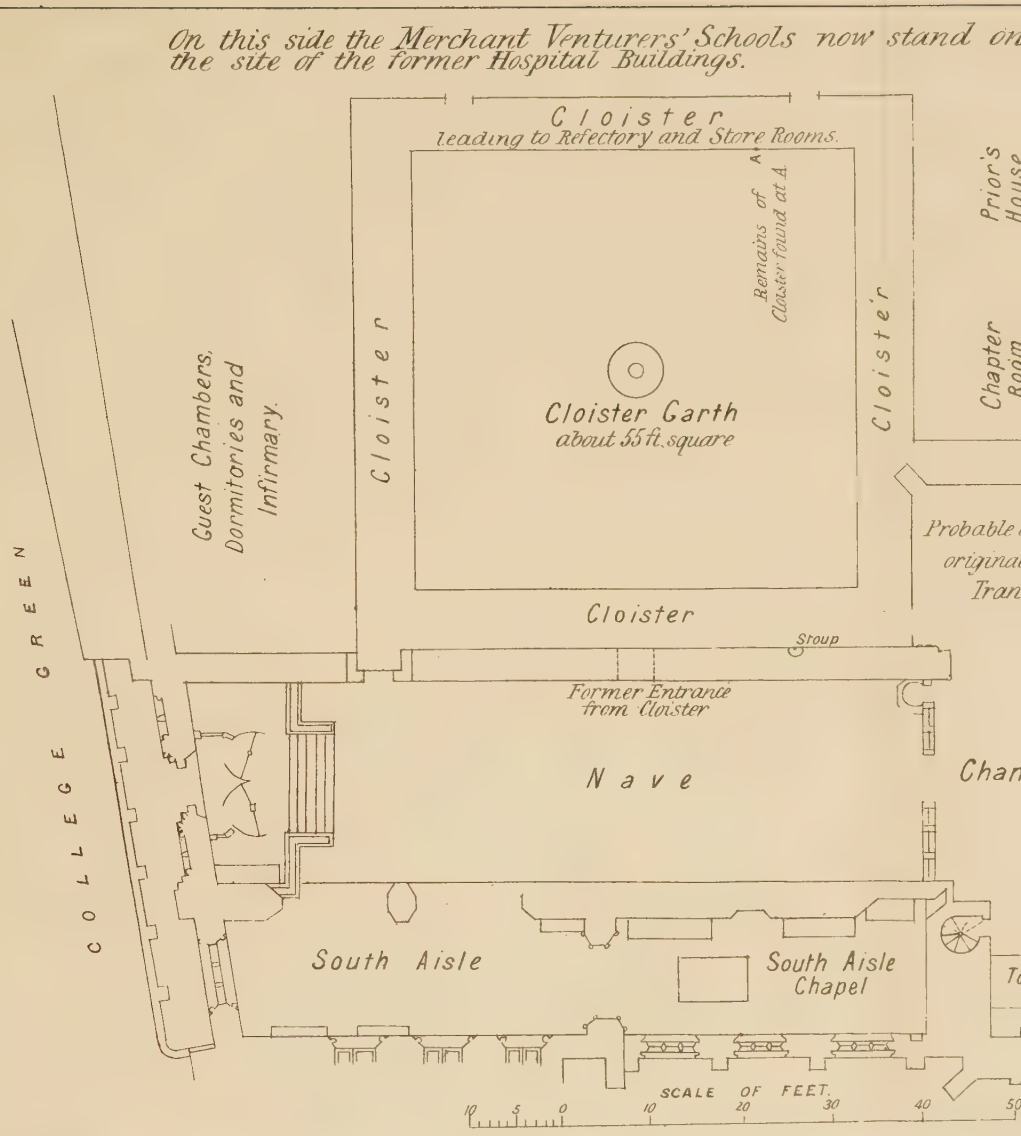
10. They were not unmindful of the education of the young.

11. Owing probably to the situation of the estates of the House, the Brethren maintained in various ways a close relationship with the Mother Church at Wells, although ecclesiastically connected with the Diocese of Worcester.

12. Consequent upon the suppression of the House, and the transfer of its estates, the Corporation of Bristol incurred responsibilities to Wells that formerly devolved upon the Brethren of St. Mark.

It has been stated by Barrett (p. 363) and others on the authority of Leland, that the occupants of the House were a fraternity called the Bonhommes or Good Men. This is now generally considered incorrect, on the ground that only two such Houses were known, one at Ashridge in Buckinghamshire, the other at Edington in Wilts.

There is little to guide one in determining the arrangement of the domestic buildings appertaining to this charitable foundation, beyond the general knowledge of what existed elsewhere under similar circumstances. The only known vestige of the destroyed



Outline Plan of St. Mark's Chapel, and probable position of on the North Side.

hospital buildings of any architectural significance was uncovered during the construction of the foundations of the Merchant Venturers' Schools in 1883 or 1884. This consisted of a fragment of masonry, evidently in position and on a level with the floor of the Church. The Ven. Archdeacon Norris, who examined it with great interest, had no doubt that it formed a portion of a pier with adjoining window sill of the ancient Cloister Alley which opened into the fratry or refectory. This fragment being found 55 ft. 6 in. from the N. wall of the Nave, along which ran a corresponding Alley, fixes the exact width of the Cloister garth and forms the key to a conjectural arrangement of the remainder of the Hospital buildings. On the N.W. in line with the front elevation and facing College Green must have been the dormitories and guest chambers. Openings into these from the Church, existed at three different levels; two of which openings are still visible, and are described in connection with the Restoration. On the N.E. were the Chapter Room and Mansion House of the Priory, and stretching beyond the group of buildings thus arranged around the quadrangle were the garden, orchard, and dove cots, with perhaps a fishpond, as the names Orchard Street, Culver Street and Frog Lane still indicate.

The exact position of the fragment of masonry referred to above, is shown on the accompanying sketch-plan, and also, conjecturally, the arrangement of the Conventual buildings external to the Church.

The arms or badge of the House has been already described in the ordinance of the Bishop of Worcester, —*a f. gules, three geese passant arg.*, and there is still in the East window a shield with this device, the glass being of great age.

Sir John Maclean, as the result of his researches at the British Museum, has been enabled to give the following description of the common seal of the House,—

"It is of the vesica form 2 ins. by 1¼ ins. The device consists of two crocketed canopied niches, supported by crocketed buttresses. In the sinister niche is a seated figure of the Evangelist represented as writing his Gospel on a desk or stand before him, holding in his right hand a stilus or pen. In the dexter niche before him is a lion sejant rampant. In the space above between the two canopies is a heater-shaped shield, which is now pressed quite flat, but which was probably charged with the arms of the House, and in a compartment below the figures are two other similar shields in a like condition. These probably contained the arms of the two founders. Between these shields is another niche much smaller than those above mentioned in which is a kneeling figure looking to the right. The whole is circumscribed by the following legend in Lombardic capitals,

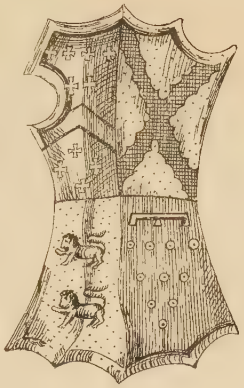
S' C̄OE · DOM . SCI̅ · MARCI · DE · BILLESWYK ·

Sigillum Commune Domus Sancti Marcii de Billeswyk

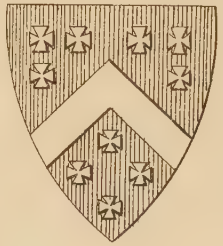
IVXTA · BRISTOLL"

juxta Bristolliam.

To conclude these particulars of the Community which flourished in connection with St. Mark's Hospital, the following list of its successive Masters is given. This was derived by Barrett from his *Gaunts' Book*, and appears in his *History of Bristol*, p. 372.

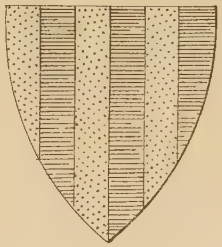


Arms on the Tomb of
Sir Thos. Berkeley.

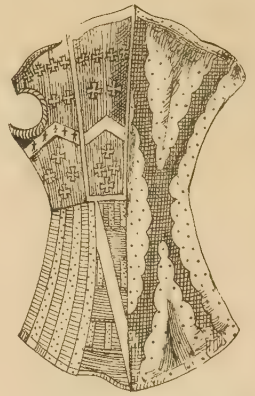


Berkeley

Seal of the Gaunts' House.



Gourney



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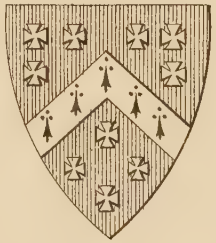
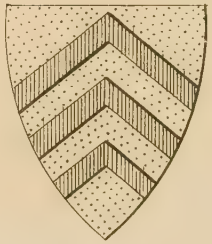


Berkeley of Stoke.

Arms or Badge of the House.



De Clare.

Patrons.		
Robert de Gourney	Henry de Gaunt continued to 1268, and then resigned the year before his death through weakness of body, and was succeeded by	
	Gilbert de Watham, who was Precentor of the Convent.	
	Thomas de Lechlade succeeded about 1274, and governed to 1285.	
	Almaricus French succeeded in the reign of Edward I.	
	Robert de Redynge in 1286,—resigned 1299.	
	William Belvere, *alias* Beaover 1312, and resigned.	
Lord Tho. ap Adam.	Ralph de Tetbury 1334, 4 Maij to 1344,—deprived.	
Maurice de Berkeley,	Richard de Yate 1344 to 1346.	
ad nominationem conventus.	John Stockeland	1346.
The Convent.	Walter Brunynge Oct. 12,	1360 (Regis. Wygorn.)
	Thomas de Over 28 July,	1370.
	Wm. Lane, Canon of St. Austin,	1391.
	John St. Paul occurs in	1410.
	Nicholas Sterne died	1437.
	John Hall succeeded	1437.
	John Moulton resigned	1442.
The Bishop by way	William Wyne elected	1442, 5 Feb. (Regis.
of compromise with	William Prowe	1467. Wyg.)
the Convent.	John Mede died	1494.
	Richard Collins succeeded	1494.
	Thomas Tylar died	1515.
	Richard Bromfield occurs	1527.
	J. Coleman succeeded and resigned	1534.

CHAPTER III.

The Suppression of the House. The transfer of the Chapel and Estates to the Corporation,

And during fifty years after.

A.D. 1534 *to* 1585.

In the year 1534, the first active step was taken towards the suppression of the Gaunts' House, after it had for more than three hundred years carried on its charitable work and maintained its corporate existence. For obvious reasons, the policy adopted by the King in suppressing the smaller monasteries seems to have been to obtain wherever possible an acknowledgment of his supremacy as a preliminary step. Accordingly on the 11th Sept., 1534, (26th Henry VIII,) the Master and Brethren of the Gaunts, executed a deed in which this acknowledgment was made. This was really some months before the Act constituting the King Supreme Head of the Church of England came into operation. The terror which the King's actions inspired caused the obligation of the Statute to be anticipated. The deed in question is still preserved amongst the Chapter House Records in the Record Office, No. 18 of the deeds. It is

described as being in excellent condition, signed by John Coleman, Master; John Helys (Ellis), Richard Fechatt, Robert Benet, and Thomas Pynchyn, his Brethren. The seal of the House, which has been already described, is appended to the deed, but the impression is almost entirely effaced.*

Barrett gives an abstract of this deed, which he wrongly regards as the deed of surrender, in the following terms:—"This House or College of Gaunts was resigned by John Coleman the Master, and his brethren to commissioners appointed, for the said King's use, in form as followeth:—'Know all men by these presents that wee John the Master or Prior of the hospital of the Gaunts, and the brethren of the same, in the diocese of Worcester, with one consent, *(uno ore et voce, &c.)*—have subscribed our names, dated in our Chapter House the 11th day of the month of September 1534.—John Coleman, Master, John Helice (Ellis), Richard Fitchett, Robert Benet, Thomas Pynchen his brethren. Given under our common seal with two labils of parchment sealed with red wax.'" †

Five years afterwards, on the 9th Dec., 1539, (31st Henry VIII,) the very year in which the second and more sweeping of the Suppression Acts was passed, the formal deed of the surrender of the House into the King's hands was executed.

This deed appears not now to be forthcoming.

Under the same date in the *Mayor's Kalendar* the event is referred to in the following terms,—

"M^{d} that this yere the Abbott and Conuent of Seynt Augustynes of Bristowe surrendred that monastry vnto the kynges moost noble graces handes. And so in

* Sir John Maclean, *Trans., &c., see ante*, p. 18. † Barrett, p. 373.

like wise the maister and his brothers of Gauntez with theire assentz made."*

The only reference to this House in the "*Letters concerning the Suppression of Monasteries*," occurs in one from Dr. Layton to Secretary Cromwell:—

"Pleasit your mastershipe to understonde, that yesternyght late we came from Glassynburie to Bristowe to Saint Austins, wheras we begyn this mornyng, intendyng this day to dispache bothe this howse here beyng but xiiij chanons, and also the Gawntes, wheras be iiij. or v. Dated from Sainte Austines withoute Bristowe this Sainte Bartilmews day at iiij. of the cloke in the mornyng." †

The Hospital and its estates having passed into the possession of the King, immediate steps were taken with a view to the disposal of them. In carrying out the whole transaction, three official documents were brought into existence, and as the process was probably the same in other instances, this record of the course of procedure is of more than local interest.

The first of the documents in the order of time, was a Survey or Certificate of the possessions of the House and a description of the buildings, made in the 31st of Henry VIII. It is contained amongst the Records preserved in the Augmentation Office of Her Majesty's Court of Exchequer at Westminster, in a book indorsed "Certificates of Monasteries in Southampton, Wilts and Gloucester. Tempore, Henry VIII$^{th.}$"

The preamble is as follows:—

"Counties of Southampton, Wilts and Gloucester. } The Certificate of Robert Southwell, Esquire, William Peter Edward Carne, and John London, Doctors

* *The Mayor's Kalendar*, p. 55.

† *Suppression of Monasteries*, Camden Soc., p. 58.

at Law, John ap Rees, John Kingesmill, Richard Poulett, and William Berners, Esquires, Commissioners, —assigned by the King's Majesty to take the surrenders of divers Monasteries within the same Counties by force of His Grace's commission to them, six, five, four or three of them in that behalf directed, bearing date at His Highness's Palace of Westminster the seventh day of November in the thirty first year of the reign of our most dread Sovereign Lord, Henry VIII[th] by the grace of God, King of England and of France, Defender of the Faith, Lord of Ireland, and in earth immediately under Christ Supreme Head of the Church of England, of all and singular their proceedings, as well in and of those Monasteries by His Majesty appointed to be altered, as of others, to be dissolved according unto the tenor purport and effect of His Grace's said Commission with instructions to them likewise delivered, as hereafter ensueth."

Sir John Maclean has given the details of this Certificate, preserving the exact arrangement of the original as to columns, spelling, etc., except that in some instances the words have been extended:—*

Billeswick, otherwise called the Gauntes, nigh Bristol, late Religious house.	Surrendred to Thuse of the Kinges Majestie, and of his heyres for euer, by Dede thereof made, bering Date vnder the Conuent Seale of the same late Monastery, the ixth Daye of Decembre, in the xxxjth yere of the Reigne of or most Dredde Soueraigne lord King Henry the viijth. And the same Daye and yere clerely Dissolued and Suppressed.	
The clere yerely value of all the possessions belonging to the seid late Religious house.	As well spirituall as temporall ouer, and besides xix li vj s. viij d. in ffees and annuytes, gaunted to Diu'se Parsons, by conuent seale of the same Late Monastery for Terme of liffe.———	clxv.li ij.s iiij.d ob.

* Sir John Maclean, *Trans*, &c., *see ante*, p. 18.

Whereof in

Pencions assigned to the late Religious Dyspetched. — That is to say — To

John Colman, clerke, late Master there, by yere. ——	xl.li	
Richard ffletcher, late steward of household here.——	vj.li xiij.s iiij.d	
John Elis, clerke asigned to be curate of the Parish of Seint Marke there, so longe as he shall s've the same Cure.	viij.,li which if he refuse thenne to have but vj.li	lx.li xiij.s iiij.d
Thomas Pinchyn, clerke. ————	vj.ls	

And Soo Remayneth clere ——— ciiij.li ix.s ob.

Recordes and Euydences — Belonging to the seid late House. — Remayn in the Treasoury there, vnder the custody of Edward Carne, Doctour of Law. The Keyes whereof remayn in the custodie of Richard Poulet, esquier, Receyuo.r

Churches, Houses, & Buyldinge.

Appoynted to remayne vndefaced. — viz.	The churche there appointed for the Parish Church.	As heretofore hath bene vsed.
	The Lodginge, called the Master's Lodginge, wt Halle, Buttre, Pantre, & Kitchyn.	Cōmytted to the custodie of the seid Doctor Carne.
Deemed to be sup'fluous.	Deuyded in to honest Tenanteryes wt convenient Rente yerely reserued.	To thuse of the Kinge Magestie.

Leades Remaynīg. — To thuse of the Kinge's Magestie. — None, but oonly vpon the seid church, which is the parish church, as abouseid estemed to vij. ffoders ———— n.r

Belles. — Remaynīg. — In the steple there—vj., whereof assigned to the parish there—iij., and Remayneth to the vse of the Kinge matie iij poiz by est. — I MM weight.

Juelles reserued. — To Thuse of the Kinges Ma.tie — None.

Plate of Siluer reserued. — To the same vse. — viz.
- Siluer gilte–lxxvij oz.
- Siluer p'cell gilte–clvj. oz.
- Siluer, white–ciiij. $\frac{xx}{vij}$. oz.

= ccccxx. oz.

Ornamentes reserued. — To thuse aforeseid. — viz. — None.

Sma off alle the Ornamentes, Goodes, and Catalles. — lately belonging to the seid late House.

Sold by the seid comyssioners, as p'ticulerly apperith in the booke of sales thereof made redy to be shewed. = xxxiij.li v.s v.d

Whereof in

Paymentes

To the late Religious & seruantes Dispetched. — viz.
- To-iij Religious Parsons, late Preestes of the seid late House of the Kinge Magesties Reward– To xvj. = vj.li
- menne & childern, seruantes and Quieresters of the seid late house for their wagez and lyueres- = x.li ix.s iiij.d

= xvj.li ix.s iiij.d

of Dettes owing by the seid late house.
- To Diu'se p'sons for victualles hadde of theym to the vse of the seid Monstery wt xij.li payd to the late Mr there, for the payment & Discharge of alle the Residue of the Dettes owing by the seid late house, by conuenante. = xiiij.li

And Soo remayneth clere———— lvjs.s jd

Dettes Owing — By the seid late house. / To the same. — none.

Patronage of Churches belonging to the seid late Moastery. — Com. Glouc.
- The Vicarage of Stokeland Gauntes, by yere. ————————
- The Vicarage of Ou'stowey. ————

In carrying out the purpose which had now been formed, of conveying to the Corporation of Bristol the Gaunts' chapel and estates, the "Certificate" was followed by a further document, also preserved in the Augmentation Office of the Court of Exchequer, and included amongst the "Particulars for Grants." In this "Particular" everything was comprised which it was proposed to grant to the Corporation, with the value of each item, and the final result after all deductions made. The substance of this important document is as follows:—

The County of the Town of Bristol.	The Scite of the late House aforesaid with Lands and Tenements within the County of the Town of Bristol, is worth (details omitted) ...	31	11	8
The County of Gloucester.	The Manor of Erdcote Gaunts with the Tithes of the Tenants there, is worth	21	4	6
	The Manor of Lee, with the Tithes of the Tenants there, is worth	9	8	9
The County of Somerset.	The Manor of Stokeland Gaunts, is worth	32	6	6
	The Rectory of Stokeland Gaunts, is worth ... ...†	6	3	4
* Struck through in the original.	*The Manor of Poulett Gaunts, is worth	76	17	9½

† In Cranidge's *Mirror of the City of Bristol* (1818) the acreage of the Manor of Stockland is set down at 603 acres, and the annual income derived from it at £1725 : 2 : 9. The acreage of the Manor of Gaunts Ercot and of Lea is computed at 839a 2r 26p and the annual income (much under value) at £1194 : 10 : 0.

	The Rectory of Over Stowey, is worth	66	8	
	Brewham, is worth ...	76	0	
The County of Wilts.	Winterborne Gunner otherwise Cherburgh, is worth ...	10	12	0
		195	7	2½

Reprizes, including pensions granted to the late Master and Co-Brethren of the said late House, by Letters Patent of the Lord the King thereof made to them during their lives, that is to say, to John Coleman, Clerk, the late Master of the said House aforesaid £40 To Richard Fletcher £6 : 13 : 4 To John Ellis £8 and Thomas Pinchyn £6 ... ... £90 : 4 : 8

And they are worth clear by the year .. 105 2 6½

Examined by Wm. Berners, Auditor.

Be it remembered that the late Master and Co-Brethren of the aforesaid late House were bound to give in alms to divers poor men in the several Hospitals *. . . . . imprisoned yearly to the value of £4 : 4 : 6

The premises are worth yearly £195 : 7 : 2½ thereof for a tenth £19 : 11 : 0 and there remains clear £175 : 16 : 2½ which the King's Highness *. . . . . given to the Mayor, Bailiffs and inhabitants of the Town of Bristol *. . . . . for the sum of £1000 the *. . . . . and *. . . . , only excepted to be *. . . . .

* Decayed in the original.

Richard Ryche.

Memorandum, abate out of the said sum the Manor of *. . . . . of Powlet Gaunts which is £76 and there remains clear £119 : 8 : 2½ thereof for a tenth £11 : 18 : 9 and there remains clear £107 : 8 : 5½ add thereto for *. . . . . by the King £35 . . and so the said Town must pay yearly to the King £20

The late Monastery of Athelney in the Co. of Somerset.

The Manor of Hampe in the County of Somerset is worth 40 17 3½

Thereof in Reprizes s d 26/8 and there remains clear 39 10 7½

Exd by Mathew Coltehirste Auditor.

The late possessions of the late Priory of Saint Mary Magdalene in the said Town of Bristol in the County of the same } A close called Aischen Close, parcel of the possessions of the said late Priory, is worth ... 10 0

Exd by William Berners, Auditor.

Parcel of the possessions as well of the House of Friars Minors as of the House of Carmelites within the Town of Bristol in the County of the same Town :—

The scite of the late House of Friars Minors aforesaid with the lands and possessions to the same late House appertaining, is worth clear by the year 53 4
(including the site of the House, The Farm of Land called the Lime Kilns and the Farm of the Prisage of fish)

Exd by William Burners, Auditor.

The Scite of the late House of Friars Carmelites aforesaid is worth by the year ... ... } 13 4

Exd by William Berners, Auditor.

Lands to the yearly value of £35 appointed to the Town of Bristol in recompense of the Manor of Pawlett Gaunts of the yearly value of £76—which said Manor the King's Highness had and sold to the said Town of Bristol for the sum of £1000 whereof received in hand £600.

Item,—The Manor of Hampe parcel of the possessions of Athelney is clear 39 10 7½

Item,—A Close called Aischen Close parcel of the possessions of the late priory of St. Mary Magdalene beside Bristol 10 0

Item,—The White and Grey Friars in Bristol is clear 66 8

Sum,—£43 : 7 : 3½ thereof for a Gift to the King in recompense £35—and there remains clear £8 : 7 : 3½

Memorandum,—A recognizance for the Woods

Memorandum,—The King must discharge the said Town of Bristol of all incumbrances except Leases and except $26/8^{\frac{d}{s}}$ for the Fee of the Bailiwick of Hampe.

Richard Ryche.*

The contents of this "Particular" were strictly incorporated in the Grant, which, under the King's Letters Patent, was afterwards made to the Corporation, dated 6th May, 33rd Henry VIII (1541), and which formed the third of the series of documents.

In connection with the execution of the Grant the following entries appear in the Corporation accounts in the year 1542 :—

Item, paid for a breakfast to Mr. Recorder and to Mr. Elliott because they took pains before the Court of Augmentations .. 9d.

and immediately following the above, appears this further entry :—

Item, to a pursuivant that brought the King's attēs (? attestation or writ) the 7th day of May .. .. 1s. 0d.

The preamble of the Grant opens thus,—"Know ye that We as well for the sincere affection towards our Ville of Bristoll we bear, as for the sum of One Thousand Pounds Sterling, etc."

* Sir Richard Rich was Chancellor of the Court of Augmentations for managing the revenues of suppressed houses.

The whole of the before-mentioned property having been enumerated described and conveyed in legal form, the Corporation are to hold the same "from us our Heirs and Successors in Fee for the service of one Knight's Fee, and to pay from thence yearly to us our heirs and successors Twenty Pounds Sterling."*

The official entry concerning the terms of purchase, made by the city authorities in the *Mayor's Kalendar* is to the following effect:—

"M^d that this yere the scite, and the demeanes of the Gauntes of Bristow, then dissolued, with all manors, londes, tenementes, and other the heriditamentz belonging to the same, were purchased by the Maior and Cominaltie of Bristowe abouementioned of the Kynges highness, for the summe of M^l *li.*, whereof vj c *li* were paid in parte of payment this yere vnto Edward North, Esquyer, Treasorer of the Court of Augmentations."†

The Manor of Poulet, which was the estate that Maurice de Gaunt granted originally for the foundation of the Hospital, and which was struck through in the

* The Corporation purchased this rent of £20 per Ann. from the Crown in the year 1672, and the Manors and Lands were sold under the provisions of a local Act and under the direction of the Lords of the Treasury after the passing of the Municipal Corporations Reform Act. A recent transaction of the Corporation in connection with a remnant of the old Gaunts' Estate is one that does them infinite credit. In the year 1890 the Town Council converted a strip of land at Lawrence Hill which still goes by the name of Gaunts' Ham into a recreation ground for the inhabitants of one of the poorest and most densely populated districts of the City,—that of St. Philip. There is a fitness in thus dedicating to the recreation and well-being of the poor a part of the patrimony that was originally intended for the benefit of such, but in a way which is not now applicable.

† *The Mayor's Kalendar*, p. 56.

"Particular for Grant," was separately disposed of. It was valued after all deductions in the clear annual value of £75 : 17 : 9½, from which was made a deduction of £7 : 9 : 9½, leaving clear £68 6s., and by Letters Patent, dated 8th June, 32nd Henry VIII (1540), was granted to Richard Cupper for the sum of £1366, being at the rate of 20 years' purchase, and a reserve rent of £7 : 11 : 9½.

The Grant of the King to the Corporation, notwithstanding the lump-sum in payment and the other obligations incurred by them, treats the transaction as a gift. "We give this," "We give that," is its lordly language throughout. But when all the attendant responsibilities are taken into account, it will be seen there was not a great margin to be covered by the King's "affection" for the City, while the poor, for whose benefit the institution was originally founded, received no consideration at all.

The City authorities seem to have found some difficulty in raising the funds to carry out their bargain, and the payment on account referred to in the *Mayor's Kalendar* was the result of an appeal to the Vestries of the ancient city parishes which involved a very questionable proceeding on their part, to accommodate the Corporation. It no doubt, however, resulted in a considerable benefit to the City.

Great complaints had long been made by the citizens and others as to the oppressiveness of the tolls levied by the Sheriffs at the City Gates, the Key and Back; and serious riots took place in consequence between the aggrieved parties and the collectors. The Mayor and Corporation were appealed to, with a view to the abolition of these tolls, and the following were appointed a Committee to examine the Sheriffs' books

and determine what arrangements could be made:—William Chester, Nicholas Thorne, late Mayor; John Smith, David Harris, Francis Cuddrington, and William Carr. The result was reported to the Vestries and the following agreement was made:—That the Vestries should dispose of their Church plate valued at £528 : 10 : 8 and that the proceeds should be paid over to the Corporation to assist them in the payment of the money for the Gaunts' estates, which were made subject to an annual payment of £44—to the Sheriffs as compensation for the loss of their tolls.

This agreement afterwards took the form of an ordinance which was on the 14th of June, 1546, published at the High Cross and at each of the City Gates, namely, Temple Gate, Redcliff Gate, Newgate, Froom-gate and Pithay-gate.

In 1548 this entry appears in the City accounts—Imprimis,—paid to Mr. Chamberlain towards the payment to Mr. Sherife for the "Yates" .. .. £30 : 0 : 0 and the full payment continued to be made yearly till 1775.*

The Audit Book for the year in which the transaction concerning the Church plate was concluded (1546) contains an entry to the following effect:—"Paid for writing 14 obligations in which the Chamber stood bound to certain Churches for to save them harmless for the plate which was borrowed of them."

Returning to the year 1540, the following curious entries are found in the Audit Book for that year, relating to the business with the King:—

Paid,—for certain baskets to pack the Church plate that was carried to London .. os. 2d.

* *Bristol Town Duties*, by Henry Bush, p. 57.

Paid,—for making cord for the same .. os. 8d.
Paid,—for bread and ale for the Carrier's men that packed .. .. os. 3d.

Shortly after, there appears an entry which seems to relate to the removal of what are called in the Certificate the "Recordes and euydences belonging to the seid late House":—

Paid,—for three ells of Canvass to wrap the Charters in to be carried to London os. 13½d.

String is also charged for sewing up the said canvass.

During the negotiations, it appears to have been necessary to send in hot haste to the King's representatives, hence the following, which throws light upon the method of express locomotion in those days:—

Paid for 8 pairs of "botes" to ride to Taunton to the King's auditors .. 8s. 4d.
Out 5 days.

In the year 1541 there is a charge for the expenses of Easter week "in St. Austin's Green"—6s. 8d. This mention of the locality in which the Church was situated is frequently made, instead of giving the name of the Church itself, and the entry shews that what may be called the incidental expenses were at the time defrayed by the Corporation.

At the same time there is an entry which points to the introduction of pews or seats into St. Mark's, in accordance with what commonly took place in Churches at that period:—

Item,—for setting of forms at St. Austin's Green (amount indistinct) .. .. ..

The seats then introduced into Churches are frequently designated "forms,"* and there is a similar entry

* Markland's *English Churches*, p. 36.

with regard to St. George's Chapel in the Guildhall. These entries appear at a time when the Monastery (St. Augustine's) is referred to as "still void."

The Corporation seem to have lost no time in commencing alterations on the Gaunts' site, as soon after the execution of the Grant,—1543, these entries are recorded:—

Item,—paid to William Weekes .. ..
Item,—paid to him (illegible) in the Gawnts' Close .. .. 3s. 3d.
Item,—paid for hauling five pieces of timber out of that close, to the waterside by the Vicarage of St. Austyn's .. . .. os. 8d.

The question of the ecclesiastical character of the Chapel which passed into the possession of the Corporation is one which, while it nowhere receives a strict definition, receives such incidental light from the legal documents already quoted as to leave no doubt on the subject. The use of the terms Parish, Parish Church, and Parish of St. Mark, in the "Certificate" and "Particular," have led to the idea, that at one time the building had a strictly parochial standing; or that, at the time of its assignment to the Corporation, there was an intention, never carried out, to constitute it a Parochial Church. In the face of the facts surrounding the question, especially the fact of its being situated in the parish of St. Augustine the Less, it is hardly consistent to adopt either of these explanations. No doubt, the character of the Chapel thus transferred by Grant to the Corporation was peculiar, it being neither strictly parochial nor strictly private. It is clear that in addition to its Conventual use, it was regarded as a place of worship for the Gaunts' Precincts, a territorial

district which extended beyond the actual Convent, and which formed a considerable portion of the Manor of Billeswick. As such it was intended to be maintained for all time, and as such was accepted, with all attendant responsibilities, when it was made over to the Corporation. Consistently with this intention, arrangements were embodied in the "Certificate" and repeated in the "Particular," which provided for the continuation of the public services, first during the period of transition, and afterwards permanently, at the charge of the Corporation. As a matter of fact they were so carried on at the time, and have been maintained ever since, except during one or two brief intervals, which are accounted for by the disturbed condition of public affairs.

It will be observed that in providing annuities for the dispossessed Master and Brethren of the Hospital, it is arranged that John Ellis, Clerk, one of the Brethren, is to be "Curate of the Parish of Seint Marke," and that he is to receive £8 per annum so long as he shall serve the same cure; but that if he refuse, he is to have only £6 for his annuity — the same sum as is granted to his Brother, Thomas Pynchyn. In 1547, there is an entry in the Audit Book of the Corporation of the payment to John Ellis of his full stipend of £8—£2 of which he received for acting as Curate of the Church. This he continued to receive till his death in 1558. A Mr. Copper succeeded, but he retained the position only for one half year. He in turn was succeeded by another of the Brethren, Thomas Pynchyn, who, like Ellis, seems to have comfortably conformed to the new order of things. Pynchyn from that time received the £2 annually in addition to his annuity of £6 for "serving the Church,"

and so continued till 1586. He is stated to have resided "in St. Mark's Lane, in a tenement to which was attached a garden." This, which is now a narrow turning out of St. Augustine's Parade, was doubtless then within the "precincts of the Gaunts." It could only be that the public utility of this place of worship might be maintained after the Brotherhood was dissolved and their possessions disposed of, that the Church was expressly appointed to remain "undefaced," with three of its bells undisturbed; and with a Curate appointed at first temporarily, and then permanently under the Corporation.

Incidentally, this view of the user of the Gaunts' Church *before* the Dissolution, for the public residing in the District, receives remarkable confirmation by means of a letter from Lady Guildford addressed to Secretary Cromwell and dated 1535, that is between the acknowledgment of the King's supremacy and the surrender of the House. After an eventful life in connection with the Court of Henry VIII., Lady Guildford appears to have retired to the precincts of the Gaunts' Hospital to spend her last days. She is described as "the confidential friend and adviser of Mary, sister of the King, who when she proceeded to France in 1514 to become Queen of Louis XII. was attended by a long array of English nobles and servants, but on the morrow of her marriage her first grief and trouble arose, for the King her husband dismissed the whole of her English suite, whose loss, especially that of the Lady Guildford, the Queen very keenly felt. On Lady Guildford's return to England Henry VIII., as some compensation for her disappointment, granted her an annuity of £60 for life."

The letter referred to is a request for Cromwell's

interposition in her favour in consequence as she says of "certain injunctions which I understand are given to the master of the Gaunts in Bristol, that no women shall come within the precincts of the same, where I have a lodging most meetest, as I have chosen, for a poor widow to serve God now in my old days. And I trust both for myself and for my women, like as we have been hitherto, to be of such governance with your licence to the same, that no inconvenience shall ensue thereof. And when hereto before I have been used from my house to go the next way to the Church for my ease, through the cloister of the same house to a Chapel that I have within the quire of the same, I shall be content from henceforth, if it shall so seem convenient unto you, to forbear that, *and to resort to the common place, like as others do, of the same Church.*"*

In 1546 the operation of the Act by which the revenues of "Chauntries" became vested in the Crown, seems to be indicated in the following entry, in which the hospitality which formerly belonged to the monasteries received a new direction :—

Item,—paid for Mr. Chester's dinner, Mr. Vowell (or Powell) and Mr. Town Clerk with others when they took pains about the purchasing the foundations of certain Chauntries .. .. 5s. od.

Item,—given the Commissioners' Clerk that surveyed the Chauntries .. .. 10s. od.

In 1548 there is entered the account of Mr. John Wyllie, Chamberlain of the "contrey" lands called the Gaunts' for the year ending Michs. 1547.

Also there is given under the same date "the

* Wood's *Letters of Illustrious Ladies*, II., p. 161; quoted in *Bristol Past and Present*, II., p. 184.

accompte of Robert Tayllor, Bailiff of certain lands and tenements belonging to the Chambre of Bristowe lately called the Gaunts' Lands for one whole year ended in the feast of Saint Mychele th' Archangell in a° m^l v^c xlviij for the year of Mr. John Smythe then being Mayor of Bristowe."

St. Austin's Greene.

Imprimis, the soyle of the Manor my ladie Barkely	26s.	8d.
The M^r of the Gaunts	22s.	8d.
The Vicar of St. Austin's, a garden		2d.

Billeswicke.

Griffith Jones for a house under Brandon Hill	„	„

These entries are not very explicit, but they serve to show how all the business connected with the Gaunts' estate, was thus early conducted by the Corporation.

Further, under the same date the two following entries appear :—

To the Lords of Clifton for a tenement under Brandon Hill, and a conduit of water there, coming to St. Austin's Green (see under date 1572)	3s.	0d.
Item,—paid for mending the pipe in St. Austin's Greene in St. James's week ..	2s.	10d.

The earliest reference to the responsibilities of the Corporation as regards "reparacyons" to the Gaunts' Church is one of very modest character :—

A.D. 1548. Item,—paid to John Plomer for mending the Laver in the Gaunts and for 3 lb. of solder	1s.	2d.
Item,—paid for hanging lock there		7d.

There may have been previous payments of the kind, but some of the earlier Audit Books are not now extant. From this time down to the present day, the records of the Corporation shew that continual payments, varying greatly in amount, have been made under the same head out of the Corporation funds. Such payments will only be hereafter referred to when they are peculiar in character, important in amount, or are associated with interesting historical circumstances.

In the year 1552 the revised Book of Common Prayer was issued by Edward VI. and its use in every Cathedral and Church was made obligatory. Accordingly the following entry is made the same year:—

Item,—For a book of the new order of the last setting forth, for the Gaunts

The amount in this case cannot be given, but the book was ordered by the ecclesiastical authorities to be sold at a given price,—unbound 2s. 2d., bound 3s. 8d., and was everywhere to be provided at the cost of the parishioners.

In 1555, in the days of Queen Mary, when the stone altars were restored, changes were made in the Chancel of St. Mark's to meet the requirements of the authorities of the time. A payment was then made for the repair of the Church and for "making of Altar in the Church," and in 1560, after the Accession of Queen Elizabeth, the following appears in obedience to a later requirement :—

Paid,—Wm. Sowdeley for writing the ten commandments in the Church, commanded by Mr. Mayor .. .. .. 4s. 0d.

Also, paid for a Sawter (Psalter) Book of Big Vellum .. .. 2s. 0d.

Under the same date a glimpse is afforded of the way in which ecclesiastical buildings were treated in those days :—

Paid,—for dressing the pulpit with two shades of lime .. .. os. 8d.

In 1557 damage appears to have been done to the church both by storms and mischievous or fanatical persons. Payment was made to the glazier "for mending the windows of Gaunts' Church they being beaten down by force of water, and also from gravel, being broken by divers evil persons. The space of 22 days at 12d. the day." He is also paid for glass and lead.

In the same year there is another interesting entry. A payment is made for "a processional for the Gaunts' Church at St. Mark's fair." This being in the last year of Queen Mary's reign it shews how the customs and service books of pre-reformation times had been restored.

In 1560 payment was made "for a Coffer to put the Church money in, and for a register for the same."

If this is understood to be an alms-box it helps to shew the miscellaneous character of the congregation resorting to the Church.

In 1561 The "Cloysters" were repaired.

In 1563 (6th of Qu. Eliz.) there are payments for service books and a book of sermons. Also for making *a Table Cloth of an Altar Cloth*, and for mending the Communion "borde."

During the same year Edmond Baker was paid for mending the Condyte in the church-yard at the Gaunts.

In 1564 the windows were again repaired. Also about the same time and on several later occasions

the church-yard wall was repaired, "part of which had fallen down."

In 1567,—there was paid for exhibiting the presentment of the *Gaunts' Parish*, at the Bishop's visitation and for procuration to the Bishop's officer .. .. 1s. 8d.

This entry confirms the view of the ecclesiastical status of the Church as already explained.

In 1571, expenses were incurred in taking down the Rood-loft.

The water used in the Gaunts' Precincts was conveyed in a pipe called the Gaunts' Pipe. In 1548 as already stated there was a payment "to the Lords of Clifton" on this account. The pipe was repaired by the Corporation in 1572 "out of the Rents of Stockland, etc.," and in 1590 there was still "paid to the Lords of Clifton for lands and tenements under Brandon Hill and for the conduit water brought from thence into the Gaunts' Cloysters 3s."

Numerous entries of the repair of this pipe appear, both before and after this latter payment.

There are to this day two conduits, side by side, conveying water from this spring. One is the property of the Cathedral authorities and is controlled by them. The other belongs to the Corporation. Their obligation to the Lords of Clifton has long since ceased, but the water flows on and still supplies the houses on the North side of College Green and the Red Maids' School.

In 1574 an attempt was made to transfer the payments to Mr. Pynchyn, for serving the church, to the "Parishioners." An order was made by the Corporation to that effect, but in the following year, under the direction of the auditors of the Court of

Augmentations, this was reversed. The payment was again made by the Corporation, and so it continued to be made.

The fifty years which succeeded the transfer of the Chapel and estates to the Corporation, and which are covered by this section of the history of St. Mark's, have hitherto been almost entirely unaccounted for, and although it may be said the information now afforded, chiefly by gleanings from the Corporation Records, is but meagre, it is sufficient to give continuity to the narrative, and to establish some important points. Amongst these are the purpose which it was intended the building should continue to serve in the district in which it was placed, apart from the subsequent special use of it by the Corporation as their own official place of worship; the frequency with which the internal arrangements and the services of the Church were altered to meet the changes imposed by successive governments during this eventful period; and amid all this, the regularity with which the Corporation fulfilled the duties of maintaining the fabric, and providing for the continuance within it of the services of religion.

CHAPTER IV.

Queen Elizabeth's Hospital,—the Red Maids' School,—the French Protestant Refugees.

A.D. 1586 *to* 1720.

QUEEN ELIZABETH'S HOSPITAL, OR THE CITY SCHOOL.

In this new chapter the history of St. Mark's continues to reflect in various ways some of the religious, political, and even social changes by which the country was at the time so greatly affected. In addition to the various alterations in the character of its religious services already referred to, there can be no doubt that a complete transformation in the appearance of the Chapel itself took place about this time. Many of its ornamental features were abolished as evil in tendency or unsuited to the altered taste of the day. All evidences of the former monastic use of the building were either carefully concealed, mutilated, or destroyed. One of the leading features of its architecture was completely obliterated by filling up the bays under the Nave windows with false masonry, thus making the walls conventionally "playne." The lime-brush, which it has been already shown was used artistically on the pulpit, was no doubt freely employed

throughout the structure. All this was done either in sympathy with the wave of reaction against Romanism which followed the dissolution of the monasteries, or during the subsequent days of Elizabeth when the fear of the return of Romanism preyed upon the public mind in consequence of the attitude of Mary Stuart, or still later, when the issue of the Ordinances of 1643-4 encouraged the further wholesale destruction of Church property. At the last-named period especially, the veneration with which the Churches of the land had formerly been regarded was openly outraged, and too often, as in the case of St. Mark's, when the principal structures were permitted to remain, essential parts were demolished to satisfy the whim of those in authority, or the demands of covetousness or destructiveness.

The founding of Queen Elizabeth's Hospital in one of the buildings of the old Gaunts' Hospital represents another and more agreeable aspect of the times. The establishment of this and many similar institutions which were then brought into existence provided a new way of assisting the poor and defenceless, and was the response to a newly-awakened desire for the spread of education amongst the people generally. It also expressed the sense of freedom from ecclesiastical restraints which infused new life and hope into the nation.

The youthful King Edward VI. founded, before his short reign came to an end, the School called Christ's Hospital in London, and from the first it was intended that this should be the model for the Bristol institution. The Corporation of Bristol warmly encouraged the new enterprise, and were duly constituted the governing body. The manner in which they from that time linked together the fortunes of the Church they owned and the

School they governed is explained in many official documents; but, for the purpose of this narrative, the School will only be referred to as far as may be necessary to illustrate the history of the Chapel. The relation of the two was a very close one. At first the School was located in the "Mansion House" of the Gaunts, a building adjacent to the Chapel. Afterwards, as will be explained in the course of this chapter, the North Transept was pulled down and a new School was erected against the wall of the Chapel on that side, when the former became structurally an adjunct of the latter. For nearly two hundred years the boys in the school regularly attended service in the Chapel.

Under the date 1586, Evans in his *Chronological Outline* records that "John Carr, by will, gave his Manor of Congresbury towards founding a hospital for maintaining and educating poor orphans and other children after the manner of Christ-church Hospital, London."*

The official entry of Carr's munificent bequest appears in the *Mayor's Kalendar* in the form of a note thus :—

[John Carre, merchant of Bristol died and left lands for building "an Hospitall in the Cittie for bringing vp of poore fatherlesse children."]†

The will of the founder appointed the following to be his Trustees: Thomas Aish of Bristol, gentleman, Robert Dowe of London, merchant tailor, Thomas Aldworth of Bristol, merchant, and John Bythesea of Axbridge, tanner, and after numerous testamentary arrangements thus expresses his intentions with regard

* Evans' *Chron. Outline*, p. 158. † *The Mayor's Kalendar*, p. 62.

to the School,—the Trustees are "to erect and found by due form of law in the City of Bristol, in some convenient house and place which the Mayor and Aldermen for the time being shall appoint and prepare, which I trust they will provide for conveniently, an Hospital or place for bringing up of poor children orphans, being men children, such as shall be born in the City of Bristol, or in any part of my manor, lands, or tenements in Congresbury aforesaid and whose parents are deceased or dead or fallen into decay, and not able to relieve them: and for those chiefly to provide in such order manner and form, and with such foundation, ordinance, laws and government as the Hospital of Christ-church nigh St. Bartholomews in London is founded ordered and governed in every respect: and that to be the Patent and example for the foundation of this Hospital to be new founded by my Will, and to endow the said new founded Hospital in Bristol with the said lands, thereby to have such poor children and orphans as aforesaid brought up in such manner and form as the like be in the Hospital of St. Bartholomews aforesaid, as far forth as the profits and revenues thereof will amount unto: and for the more perpetual and better government thereof, to dispose and appoint as law will permit and suffer, the Mayor and Commonalty of the said City to be patrons, guiders, and governors of the same Hospital to be founded for ever, to the intent to have such poor children and orphans as aforesaid there brought up and maintained for ever."

To this end the Queen's Letters Patent were granted on March 21st, 1590, and at the instance of the Corporation this was followed by an Act of Parliament in 1597, the 39th of Elizabeth.

Barrett thus speaks of the founding of the School as an accomplished fact,—"the great capital messuage or mansion house of the late old Hospital (which with the cloisters was taken down) called St. Mark's of Belliswyck, or the Gaunts, then inhabited by Gabriel Bleek Esq., and granted among other things to the Corporation by Henry VIII. was fitly appropriated to this use for its healthy situation. And that 'the Governors of the said Hospital might daily increase the number of the said poor orphans and children to be relieved and sustained there' (the very words of the Act) the Queen granted them license to purchase manors lands &c. and several other benefactors, whose names should be recorded with honour for promoting so much the welfare of the City, contributed large sums and annual rents for this laudable undertaking."*

The list of John Carr's contemporaries who were associated with him in this "charitable endeavour," or who during succeeding years carried on what he began, comprises names that are to this day reckoned among the worthiest in our city annals—William Birde, Thomas Aldworth, Lady Mary Ramsey, John and Andrew Barker, Thomas Farmer, Ann Colston, Edward Colston, James Gollop, Samuel Hartnell, Robert Dowe, Anthony Standbanck, and Richard Hughes. The Corporation of Bristol and the Society of Merchant Venturers were also contributors. In 1620 the above were included amongst many others to whom honour was done according to the fashion of the time, by the carrying out of the following minute entered in the Common Council book—"Item, it is ordered that there shall be a table of all the benefactors to this City made and set up in the Council Chamber;"

* Barrett, p. 376.

and in 1829, more than two centuries after the School commenced its career, the memorial window which is in the Nave of the Chapel was constructed. The sum of one hundred guineas was then paid out of the funds of the Charity "for painting the Arms of the various benefactors on glass, to be placed in the Mayor's Chapel."

William Birde whose Arms are placed in this memorial window admirably seconded the benevolent designs of his friend and colleague John Carr. He purchased the lease of the Mansion House of the Gaunts, in which the School was first located, and gave the Corporation free possession. He also contributed £530 in cash, and obtained for the School the proceeds of a tax on lead and iron for a term of years, just as in the case of Christ's Hospital, London, the Corporation of that City established a permanent toll on all cloth sold at Blackwell Hall which was afterwards purchased up for a large consideration. William Birde's good deeds like those of John Carr are recorded in the *Mayor's Kalendar* :—

"This yeere (1590, the year of his Mayoralty) aboute iij. weekes in Lent, there was presented in the house a patente from her ma^tie^ as concerneinge a hospitall to be erected by the name of Queene Eliz: Hospitall, yssueinge oute of John Carres landes. Which said Hospitall was the same yeer, by the greate dilligence and charitable endevour of the said William Birde, founded at the Gauntz, and xij. poore children placed therein for a beginninge of the sayd goode worke, to the which the sayd William Birde was a bountifull benefactor and gave therevnto 530 *li.* in money for the advancement thereof."

William Birde died the 8th Oct. in the same year,

and his tomb stands on the left hand of the entrance of the Chapel. The supposed tomb of John Carr is in the South Aisle. (See description of Nave and South Aisle). Amongst the other names and arms emblazoned on the memorial window is that of John Whitson who took an active part in the affairs of Queen Elizabeth's Hospital, but who is better known as nimself the founder of the Red Maids' School. Of him it is recorded that during a time of great scarcity (1594-5) he purchased a cargo of grain at Dantzic and handed it over to the Mayor and Aldermen at cost price that it might be sold to the distressed in small quantities and at a low price. This episode in the life of John Whitson is introduced here because of the statement which has obtained currency, that "at the period alluded to, the Gaunts' Chapel being in possession of the Corporation was used by them as a warehouse for corn in times of public scarcity."* This could hardly be correct as the Chapel was certainly used at the time for public worship, but the corn may have been stored in one of the adjacent buildings of the old Gaunts' Hospital.

The boys in the School continued to attend morning service in St. Mark's, and on several occasions the master of the School was elected to the office of Curate or Reader in the Chapel. On the 13th March 1656-7, the Common Council passed the following resolution:—"Whereas there hath been of late no preaching either in the College (Cathedral), St. Augustine's, or the Gaunts, upon the Lord's day in the afternoons, whereby the children in the Hospital of Queen Elizabeth, in the College Green, have very much wanted the public ministry of the Word near

* *Memoirs of John Whitson*, p. 44.

unto them; and there being a very considerable revenue belonging to the s^d^. hospital; it is enacted and ordained, that the sum of twenty and four pounds per annum shall be paid for the maintenance of a lecture on every Lord's day, in the afternoon, to be preached in the Gaunts' Church, by such minister as shall be chosen thereunto by this House, at the preaching whereof the master and all the blue coats shall be present, and this to begin the next Lord's day after the 25th day of this instant month of March."

The year 1685 began an interval during which the stipend of the Curate or Reader was not paid by the Corporation. The Mayor and Aldermen were *ex officio* the "patrons guiders, and governors of the Hospital" and having the control of both the Chapel and the School, they proposed that the Treasurer of Queen Elizabeth's Hospital should in future pay the stipend. This probably arose from the fact of the Chapel being so largely used for the benefit of the boys. The non-payment by the Corporation seems to have lasted till 1721-2, but it must here be remembered that during nearly the whole of that interval, the Chapel was occupied by the French Protestant Refugees, and its occupation by them may have rendered unnecessary the payment of the stipend by the Corporation, in which case the payment by the Treasurer of Qu. Eliz. Hosp. would refer only to the afternoon lecture, which was discontinued about the year 1698. At this time the accounts of the Corporation and Governors respectively, the same individuals acting in different capacities, were very much confused. During the whole period however the Corporation continued to pay for repairs. In 1700-1 there were "considerable repairs."

The question now arises, when and under what

circumstances did the demolition of the Cloisters and North Transept take place? Under the date 1587 an entry appears in the Audit Book relating to the repair of the "Cloysters." At this time doubtless the cloisters were intact, with the various Hospital buildings still grouped around them, but the time had nearly arrived when it is certain the old buildings were removed, and a clearance of the ground effected to prepare for new erections on the site. There appear to be no further entries of repair to the Cloisters; instead of being again repaired, they were improved out of existence as was the North Transept with which the Cloister on that side communicated. This must have taken place between the above date 1587 and the erection of the new City School building against the walled-up archway and window.

The following extract from the Corporation accounts shews this destruction to be a matter of deliberate preparation.

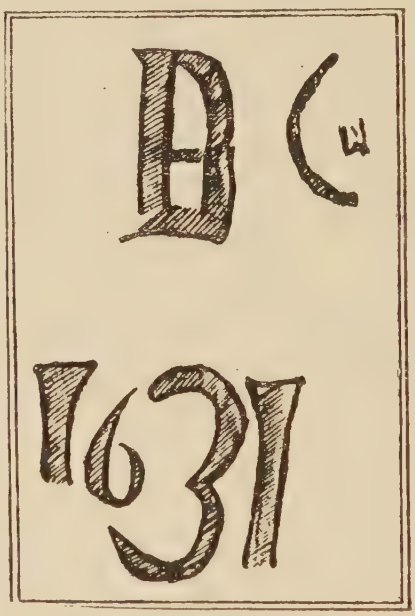
"Paid, 6th March 1591 to Bird, Freemason, for removing the great tombs of the three Founders of the Gaunts which are set now at the upper end of the Chancil .. .. .. £0 10s. 0d."*

The three founders here referred to must be understood to be Maurice de Gaunt, Robert de Gourney, and Henry de Gaunt, although properly speaking the two former only were the founders. The North Transept would be an appropriate resting place for these memorials of the dead, and there no doubt they had remained undisturbed for three hundred years. Their

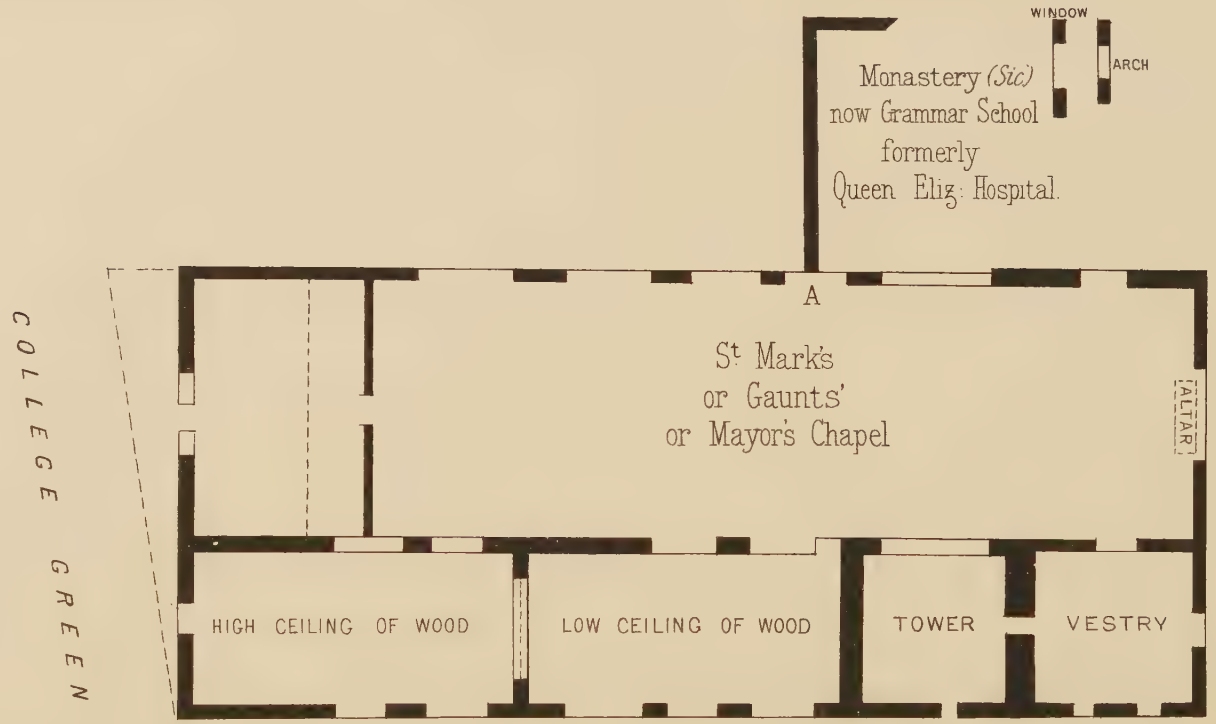
* The above extract sets at rest another question with regard to these effigies. Dallaway writing in 1824 states that they formerly stood in the Chancel, and the accuracy of that statement is borne out by the extract in question. Their present position is therefore the third they have occupied during the long history of the Gaunts' Church.

removal now became a necessity arising from the intended destruction of their ancient resting place.

The exact time when the demolition was effected was indicated by the silent witness of a carved date which the writer observed during the recent restoration. In then taking down the walling of the arch, a blocked-up doorway that stood therein at the foot of the pulpit stairs was also removed. The casing of the doorway which had a low or Tudor arch-head, remained intact, and in the hollow moulding of the Eastern jamb the date 1631 was plainly carved, with the letter B and some faint marks which may have been the builder's signs. The construction of this doorway may be presumed to have taken place when the arch was walled-up, and it can have had no other object than that of providing a means of communication between the Chapel and the premises erected against it. The authorities therefore left posterity to conclude that they considered the North Transept only valuable as a building site, and that as three Nave windows were sufficient, the fourth might as well be dispensed with. No documentary details of what was done at this time are available, but the books of the Corporation and the



FACSIMILE OF CARVED DATE.



Copy of rough plan amongst the M.S.S. of the late Mr Seyer, shewing the Wall of the School building constructed against the blocked-up Nave Window at A. and enclosing the site of the N. Transept.

Hospital shew that in 1627-8 some alterations were made in the Hospital buildings and that the charges were paid by the Chamberlain of the City and passed through his audit. Those charges were also mixed up with repairs or alterations to the Church, but as far as the entries are concerned they leave the whole matter in much confusion. There seems to have been some delay in completing the scheme, as Barrett notes that it was not till 1702 that "the Hospital (Queen Elizabeth's) began to be rebuilt in a large and more commodious manner."* The entire cost of the new structure was £2,471 14s. 3d., of which £2,005 was raised by subscription and the remaining £466 14s. 3d. was paid out of the Hospital funds. This is the building that was placed against the North wall of the Church. In that position it is shewn in Jean Rocque's map c. 1750, and so it remained through the subsequent exchange of buildings between Queen Elizabeth's Hospital and the Grammar School in 1769, and until as the Grammar School it was demolished in 1883 (see page 82). A rough plan was left amongst the MSS. of the late Mr. Seyer which shews how the wall of the building was carried up the centre of the blocked-up Nave window, and how a portion of the School structure occupied the site of the Transept.

The minute particulars given in Manchee's *Bristol Charities* respecting the erection of the new School are extremely interesting because they shew how the site of the Gaunts' Hospital was at this time dealt with, not only as regards the position the School occupied, but in the laying out of a number of streets in the immediate neighbourhood. These particulars are therefore quoted at some length.

*Barrett, p. 377. Also Evans, p. 251.

"The hospital site and what may be called the hospital estate, consisting of a certain range about it, were granted by the Corporation of Bristol, to the governors of the hospital by an indenture dated 20th August 1717, made between the Mayor Burgesses and Commonalty of Bristol of the one part; and the governors of the hospital, of the other part; whereby . . . . it appeared that the number of poor boys or orphans was then increased to forty-five, and that the ancient house or hospital being ruinous, and not sufficiently convenient for the reception and entertainment of so great a number of poor children and orphans, the Mayor and Commonalty, and the governors of the said hospital, did in or about the year 1704 agree, that the said ancient house and hospital should be wholly pulled down, and demolished, which was accordingly done; and with the materials arising therefrom, and with the charitable gifts of several well-disposed persons of Bristol, a stately and magnificent house or hospital, sufficient for the reception of two masters and their families, and above 100 poor boys and orphans, was erected and finished in the room and stead thereof, in the year 1706; since which time the Mayor and Commonalty, taking into consideration, and having the example of their predecessors also in their view, that it was a duty owing to God, incumbent upon corporations and communities, as well as private persons, to extend their charities for the benefit of the poor; and considering that the maintenance and education, and putting apprentice boys born within the City of Bristol, was a proper object for the said Mayor and Commonalty to extend their charity upon; and there being a place contiguous to the said hospital commonly called the hospital orchard, of a very large extent of ground, situate in the parish of St. Augustine in the said City; which being built upon with good substantial houses and streets, might, by the rents and other profits arising from such buildings, yield a good annual revenue, besides other improvements; and having appointed a committee of the Common Council for allotting the said ground into proper methods, for building on the same in the most substantial, beneficial, and convenient manner, who had made their report to the Common Council aforesaid; to which report the said Common Council had agreed, and had ordered, that all the said hospital orchard should be built upon pursuant to that report, to the intent, that the said new erected house or hospital might be, and for ever continue to be, called the Hospital of Queen Elizabeth, in Bristol, and remain and be a hospital house and habitation for the masters, their families and servants, and for such poor children as then were, or should thereafter be, lawfully chosen, according to the constitution of the said hospital into the same; and

that the court adjoining to the front of the said hospital house, and the yard or outlet backwards, lying behind the said hospital house, lately separated by a wall from the orchard before mentioned, might for ever be occupied and enjoyed together with the said hospital house; and to the intent that the said orchard, called the hospital orchard, and all buildings that should thereafter be erected thereon, might be enjoyed, and the rents and profits thereof be received and applied to and for the use and benefit of the said hospital, in such manner as the governors of the said hospital should, from time to time direct, order, and appoint, according to the good intent of the said Queen Elizabeth, and the several founders thereof and donors and benefactors thereto; it is witnessed that the said Mayor Burgesses and Commonalty, for the consideration aforesaid, and also in consideration of the rent thereinafter reserved, to be paid yearly by the said governors or treasurer of the said hospital, to the Chamber of the said Corporation, granted, released, and confirmed, all the premises above mentioned to the governors of the said hospital; to hold to them and their successors for ever, to the only uses and purposes aforesaid, yielding and paying for ever, to the Chamber of the said City the rent or sum of 26s. 8d. with a power to enter and distrain for the same. The same deed also contained a covenant, on the part of the governors, to keep the premises in repair; and a proviso, that in case of alienating or diverting the rents and profits of the hospital premises; or if the hospital premises should be suffered by them to become ruinous or decayed, and to continue so after six months notice, that then the Mayor Burgesses and Commonalty, might re-enter upon, and keep possession of, the same premises to their own use."*

This grant of land by the Corporation to the Governors of Queen Elizabeth's Hospital, points to the laying out of those streets, which still bear names connecting them with the site of the ancient Gaunts' Hospital; and which thus afford evidence of its large extent; such are Orchard Street, Orchard Lane, Gaunts' Lane, Culver Street, and Frogmore Street. Other streets laid out at the same time received names derived from passing events, as Hanover Street, Denmark Street, Unity Street.

[In continuation of the narrative it may here be

* Manchee's *Bristol Charities*, p. 14.

added that about the year 1769 the School buildings were under the provisions of an Act passed for the purpose, transferred to the "Free Grammar School" up to that time located in St. Bartholomew's Hospital in Christmas Street, the boys attending the latter being transferred to the City School buildings. This Act which was of the 9th of George III. was intituled—"An Act to enable the Corporation of the City of Bristol to exchange the building of the hospital, called Queen Elizabeth's Hospital, for the building called St. Bartholomew's in the said City, etc." The reason assigned for this exchange was the insufficiency of the old premises for the Grammar School boys, some of whom took the place of their predecessors in attending service at St. Mark's Chapel. At the present time both the boys' Schools which were thus associated with the Chapel are located in splendid modern buildings: the one on the slope of Brandon Hill, the other on the elevated ground of Tyndall's Park. The succession of schools on this particular spot has however been maintained by the recent erection of the noble pile of buildings known as the "Merchant Venturers' Schools," which are destined to play an important part in the educational work of modern Bristol.]

THE RED MAIDS' SCHOOL.

The Red Maids' School probably had its origin in that noble spirit of emulation in charitable works, which so largely prevailed amongst the City Fathers three hundred years ago. Amongst his many schemes for the good of his fellow creatures, John Whitson conceived the desire to do for the poor orphan girls of his day what had just been done by John Carr and others for the boys. And thus it came to pass that

the old Chapel of the Gaunts was flanked by two benevolent and educational institutions, to both of which it became a spiritual home.

The historical references to the Red Maids' School are not so numerous as are those relating to Queen Elizabeth's Hospital: nor has it been so intimately connected with the fabric of the Chapel. Like the boys' School it has occupied three different buildings; but unlike it, the third still stands on the site of the Gaunts' estate: and while the City School boys, and their successors the Grammar School boys, have long since ceased attendance at the Chapel, the Red Maids to the number of eighty still form part of the regular congregation, and, in their picturesque dress, are always regarded with great interest.

The feoffment of the founder, John Whitson, was dated 16th day of March 1621, and under it the following trustees were appointed: — John Doughty, Abel Kitchen, George Harrington, John Barker, Christopher Whitson, John Tomlinson, Humphrey Brown, Alexander James, and Walter Stephens.

The will of the founder was dated 27th March 1627, and amongst its numerous provisions, it contained the following directions respecting the foundation of this School:—

> "He gave and devised unto the Mayor Burgesses and Commonalty of the City of Bristol, their successors and assigns, for ever, an Annuity of four score and ten pounds, to be issuing out of his manor of Burnett, in the County of Somerset to be by them received and taken, to the use and intent, that the Mayor and Aldermen of the said City of Bristol, for the time being, or the most part of them, should therewith provide, or cause to be provided, a fit and convenient dwelling house for the abode of one grave, painful and modest woman, of good life and conversation, whether married or unmarried, having a husband well qualified, and of like good life, and honest conversation, and for forty poor women-children (whose parents being freemen and burgesses of the City, should be deceased or decayed)

either in some convenient room in the new mansion house of the Gaunts, or Hospital of Queen Elizabeth, in Bristol, or in such other necessary place within the liberties of the said city, as to them the said Mayor and Aldermen should be thought expedient, and should cause the said mansion or habitation to be furnished with convenient lodging, bedding, linen, and other necessaries for the commodity and use of the said woman and forty poor women-children; and that the said Mayor and Aldermen should therein admit the said woman and forty poor women-children, and cause them to be there kept and maintained, and also taught to read English, and to sew, and do some other laudable work, towards their maintenance, as the Mayor's wife of the same City for the time being, or the ancientest Alderman's wife of the same City, in her absence, for the time being, and the said woman should approve of; and should cause the said women-children to be bound apprentices to the said woman, and to her successors in the said office, for the term of eight or ten years at the least, and none to be thereunto admitted that should be above the age of ten years, or under the age of eight years, &c., &c."*

John Whitson died on Feb. 25th, 1628, before his purpose was completed. The School was opened in 1634, and upon enquiry the Trustees declared to the Court of Chancery that "a matron and sixteen poor maidens with all convenient speed were settled in the said house until the provision which he (the founder) himself had made for the whole number should fall into hand."†

In 1655, "it was proposed to erect an hospital for maids adjoining to the house hitherto used, according to Alderman Whitson's gift, and the City surveyors were consulted how the work should be fully carried into execution, according to the intent of the founder and for the honour of the City."‡

[The following particulars are added to complete the outline story of this institution:—

The Commissioners appointed to enquire concerning the charitable institutions of Bristol, reported (1828)

* Manchee's *Bristol Charities*, p. 43. † *Ibid.*, p. 46.

‡ Pryce's *Bristol*, p. 164, and Evans, pp. 178, 217.

that "the premises of the Red Maids' Charity consist of a large building, partly brick and partly stone, nearly adjoining the Mayor's Chapel, on the College Green, distributed in various apartments, the largest of which is the School, which is an oblong room about 32 feet in length by about 16 feet in breadth. The dwelling house consists of two parlours on the ground-floor for the mistress, and a room used for teaching the children to write in. Over these are two dormitories for the children and a bed-room for the mistress. The dormitories are large spacious rooms. There is a large paved yard for the children to play in about 90 feet in length by 38 feet in width. The mistress has a garden 80 feet by 34. There are two kitchens and a room where the children dine. On Sunday they attend the Mayor's Chapel in the morning and the Parish Church of St. Augustine in the evening. Sometimes Mrs. Mayoress but principally Mrs. Daniel who is the wife of the senior resident alderman, and treasurer, attends the School."*

In 1836 an afternoon service was recommenced at the Mayor's Chapel, and this, as well as the morning service, was attended by the Red Maids. After the recent restoration the afternoon service was discontinued and an evening service substituted, which the children now attend.

The Red Maids continued in the occupation of the premises described until the year 1840, when the present extensive school premises, with a fine Elizabethan frontage to Denmark Street, and still on the site of the old Gaunts' Hospital, and on the same spot as the previous school, were erected. With increased resources, the number of girls for some time

* Manchee's *Bristol Charities*, pp. 59-60.

accommodated was one hundred and twenty, under the care of a head mistress and five assistants. Upon the passing of the Municipal Corporations Act in 1837, the management of the School estate passed from the hands of the Mayor and Aldermen, the Charity Trustees being then appointed to undertake the duties of the original "governors and guiders."

In 1875 a new scheme for the management of the School was put forward by the Endowed Schools Commissioners under which the present body of governors was appointed. The principle of competitive examination was then introduced, the status of the School was improved, and the number of girls receiving education and maintenance was limited to eighty.]

THE FRENCH PROTESTANT REFUGEES.

To connect in any way St. Mark's Chapel with the Revocation of the Edict of Nantes and Black Bartholomew might seem at first sight a difficult matter, but as an historic fact there was a very close connection between the persecution of the French Protestants and the little sanctuary that had been so long in the hands of the Monastic Brethren of the Gaunts and then passed into those of the Bristol Corporation. It has been stated that as the result of the cruel action of Louis XIV. no less than 50,000 families were for conscience sake compelled to quit France for ever in the year 1687. The refugees were scattered far and wide, seeking a new home wherever there was an open door to admit them, thus carrying into strange communities all the advantages of their peculiar knowledge of many arts, especially that of weaving. Amongst the places to which they came, and where they found a settled home was the City of Bristol. They appear to have arrived here in

considerable numbers, and as far as social position is concerned they seem from their registers to have been chiefly seafaring people, captains, masters and sailors from Nantes, Saumur, Saintonge, La Rochelle and the Isle of Rhé. One name that occurs in the history of the colony is specially familiar to Bristolians. Stephen Peloquin was a leading member of their Church in 1704. The freedom of the City had been conferred upon him in 1695. David Peloquin was Sheriff in 1735 and Mayor in 1751; and Mary Ann Peloquin gave benefactions to the City in 1779 amounting to £19,400. Many of the Bristol families of to-day claim descent from the refugee Huguenots.

It was generally known that at the coming of the refugees the Mayor and his colleagues, at the instance of the then Bishop of Bristol, Sir Jonathan Trelawney, granted them the use of St. Mark's Chapel as a place of worship, and that they continued to meet there for some forty years. Beyond that nothing was known. Recently however our knowledge has been enlarged by the industry of Mr. John Taylor, the results of his enquiries being communicated in a paper which he read to the Huguenot Society, on the occasion of their visit to this City during the year 1890.*

Only those details which concern the history of St. Mark's will be recorded here.

The first service of the refugees was held in St. Mark's on the afternoon of 29th May, 1687. Prayers were said by Jeremie Tirel, formerly minister of the reformed church of Villeneuve, which was followed by a sermon from M. Alexander de Schirac, formerly minister of the English Reformed Church of Bargerac, Guyenne, who were both then resident in

* *Proceedings of the Huguenot Society*, 1890.

Bristol, and who had great difficulty in escaping to this country. M. de Schirac continued to officiate until 1703, in June of which year he died suddenly in the pulpit of St. Mark's. On August 7th, 1720, an impressive scene was witnessed within the walls of the Chapel. On that occasion Jean Vorsin, of Maintenon in the province of Beausse, publicly abjured the errors of Romanism. It is recorded that from the first the Chapel was crowded, both the Nave and the Chancel being fully occupied, and not a few of these worshippers afterwards found a final resting place within the walls of their refuge Church. There is still a link which connects the building with the time when it was used by those exiled French Protestants. On a flat stone in the South Aisle the following inscription may still be read:—

"Maria Esther Martha Piguenit daughter of Isaac Piguenit Esq. died 9th of August 1771 aged 2 years and 8 months."

Judging from the name this would appear to be a descendant of one of the Huguenot families, and it is the only record of the kind now in the Mayor's Chapel. It should be added that Isaac Piguenit was Sheriff of Bristol in 1757 and 1760.

Under circumstances which will be more fully explained in the next chapter, the occupation of St. Mark's by the refugees came to an end in 1722, the Corporation then requiring possession of the building for their own use. The French Protestant community were granted on a lease renewable every 14 years, a piece of land in Orchard Street hard by, on what was formerly as the name indicates part of the Gaunts' Hospital estate. Upon this land they erected a new Chapel. In 1727 the Corporation granted to Mr. Lewis

Casamajor, a leader of the congregation, £50 towards the new Chapel, and in consideration of a pew being provided for any members of the Merchant Venturers who might attend the services; and £50 was given by that Society towards furnishing the same Chapel. In 1797 the lease seems to have lapsed, after which an annual rent of two guineas was paid till June 1825, at which time the once numerous congregation had become greatly diminished in numbers, and the remnant was finally scattered. The last of the congregation was Mrs. Marianne de Soyres, the widow of the Rev. Francis de Soyres who became pastor of the Church in 1790, and occupied that position for 11 years.

Thus far it will be granted that the Corporation had not acted unworthily in utilising both the funds derived from the Gaunts' estate and the College Chapel. The freeing of the City from burdensome and restrictive tolls, the care and education of poor orphan children, and the providing a religious home for those who were exiled and cast upon the world for conscience sake, are all objects at least in harmony with the benevolent purposes for which the Gaunts' Hospital was originally founded.

To this portion of the history of St. Mark's Chapel belongs an incident which cannot be omitted, although it stands outside the current of the narrative. In the year 1680 the famous, or rather infamous Captain Bedloe, a coadjutor of the wretched Titus Oates, was buried at the threshold of the Chapel. He died deeply in debt, and the charity of some who probably sympathised with his proceedings provided for him an unhonoured grave at the entrance of the consecrated building.

CHAPTER V.

"The Mayor's Chapel."

A.D. 1720 *to* 1888.

With the year 1720 commenced the period, continued to the present time, during which the Corporation have not only cared for, but have also occupied, St. Mark's Chapel as their own official place of worship. They did not actually occupy it until two years after this date, but the first of the steps which led to the change was then taken. It may here be remarked that with one exception—that of the small borough of Okehampton in Devonshire—Bristol is stated to be the only Corporation in the kingdom that owns a Church. The circumstances under which this peculiarity as regards Bristol arose, have been already explained in treating of the suppression of the Gaunts' House.

Respecting the portion of the history of St. Mark's now under consideration, information continues to be afforded by entries in the ancient Audit Books, the acts and proceedings of the Common Council, and other records existing at the Council House. These entries are for the most part very brief, but they illustrate in various ways the continued fulfilment of the obligation on the part of the Corporation to maintain this place of worship, an obligation which is acknowledged to this day.

It is somewhat melancholy to observe that the determination on the part of the Corporation to occupy their own Church really arose out of a quarrel with the Cathedral authorities. Up to this time (1722), and from a remote date which is not recorded, the Corporation had attended Divine Service at the Cathedral, with the exception of a few years previously to 1606, during which interval, owing to another protracted dispute with the Cathedral authorities respecting the position of their seats, and the use of their Civic ceremonial, they attended the Church of St. Mary Redcliffe. This earlier dispute was brought to a close by the execution of a deed containing the following provisions:—"The Dean and Chapter granted and agreed that the Corporation should be permitted to erect on the North side of the Cathedral, from the Choir to the lower pillar, seats for the Mayor, Aldermen, Sheriffs and Council, their wives and chief officers, to sit in to hear a sermon or sermons or other Divine Service there, the seats to be kept locked, and the key to be kept by the officer to be appointed by the Dean for the purpose of keeping the same clean, such officer to be paid annually for such purpose 10s., and the Corporation to be allowed to take down the pulpit from the place where it then stood, and to place the same at one of the pillars in the South side of the said Church, provided that the Bishop of the Diocese and the Dean should take their seats by the said Mayor as it is fit for them." This curious deed was, and no doubt still is, in the possession of the Corporation. It is signed by

THE DEAN, SIMON ROBSON (under seal),
ROBERT TEMPLE,
ROBERT GULLYFORD.

We are not informed what was the exact cause of offence

when the later dispute arose, and, as the Corporation realised the use they could make of their own Church, there does not seem to have been any attempt at reconciliation. No doubt the City Fathers at the earlier date, as well as those who were in office a hundred years later, were somewhat inclined to stand upon their dignity, and could ill brook any apparent invasion of their privileges. As a matter of fact, the later rupture was the culmination of a series of misunderstandings, the blame for which was rightly or wrongly laid at the door of the Dean.

With regard to the condition of St. Mark's at this time, it would appear that towards the end of its occupation by the French Protestants, it had lapsed into one of the periods of decay which have several times visited it, and had become very dilapidated. To remedy this the Corporation incurred considerable expense in executing repairs.

Although the designation, "The Mayor's Chapel," has been employed above, it should be remarked that such designation did not at once come into use. It was not until the attendance of the Corporation at their Chapel became a familiar and established custom, that the official designation was employed.

The chronology of the Chapel is resumed by the following entry :—

On Sept. 5th, 1720, "The Mayor proposed to the Common Council, that the Gaunts' Church, might be repaired and beautified, which was agreed to, and the care of doing thereof is left to Mr. Mayor and the Aldermen or any three of them, Mr. Mayor or Mr. Mayor elect, being one, and Mr. Chamberlain is ordered to issue money for that purpose as the Committee shall direct."

In this year the expenses thus incurred amounted to £59 1s.

On the 14th Oct., 1721, "The Mayor mentioned to the Council the affront which the City had lately received from the Dean and Chapter of the Cathedral, and recommended to the House the repairing, new pewing, beautifying and adorning the Gaunts, otherwise St. Mark's Church, being a Chapel belonging to the Mayor, Burgesses and Commonalty, which was unanimously ordered to be done; and that the Chamberlain should issue monies for that purpose."

In connection with the occupation of the Chapel by the Corporation, the payment of the Curate's stipend by them, was resumed, and additional payments were made to others who preached and read prayers on certain public days. Accordingly the following entry is made at this time,—"Paid, several persons who preached and read prayers at St. Mark's Church on 5 public days £7 7s. 0d."

In this year the repairs and renovations cost £531 10s. 9d.

On the 18th April, 1722, "The Mayor acquainted the House that the Church of St. Mark's otherwise the Gaunts in this city having been lately beautified and adorned there were found four bells in the Tower there, which if they were new cast and two more were added to them it would be for the grandeur of the City. It was ordered that the same be accordingly forthwith done and that Mr. Chamberlain issue moneys for the purpose." In accordance with this entry an examination of the bells shews that each of them has upon it the date 1722, with the initials of the bell-founder, E.E. Five of the bells have the following sectional epigraphs cast upon their rims, in which

the expression of loyalty takes the place of the devout inscriptions which were no doubt upon the ancient bells.

1. In honour of King George
2. These bells were put up
3. In this Church then beautified
4. At the expense of the Chamber
5. (Tenor) John Becher, Mayor; John Rich, Noblet Ruddock, Sheriffs; John Price, Esq., Evan Evans, bell-founder.

The remaining bell has this separate inscription :—

"In memory of King William."

Evans was paid for his work £193.

On reference to the schedule of Church property dealt with at the time of the suppression of the Gaunts' House, it will be observed, that it is there proposed to leave only three bells for the use of the Church, the other three of the original six being reserved for the use of the King.

This proposed division of the bells appears to have afterwards been altered, and four were allowed to remain.

In the same year (1722) the Mayor, Henry Swymmer, Esq., was repaid the sum of £25 for one year's preaching at St. Mark's during his Mayoralty. This arose out of the resolution "that the Mayor for the time being shall appoint a person to read Divine Service and preach Sunday mornings at the Gaunts' Church as often as he shall think proper, and that the Chamberlain do pay such preacher 10s. every time he officiates." The Corporation further marked their sense of the importance of the change they had initiated by providing a new surplice for the preacher at a cost of £4 8s. 6d., and new books for the Church at a further cost of £2 18s.

Part of the work accomplished in 1722 consisted of the erection of a gallery at the Western end of the

Nave. This is referred to by Barrett in the following terms :—"At the entrance of the South (by courtesy the West) door behind the large window, there is a gallery with this inscription—'This gallery was erected and the Chapel beautified at the charge of the Chamber of this City. John Becher, Esq. Mayor; and Noblet Ruddock and John Rich, Esqrs., Sheriffs, in the year 1722.'"*

The following entry in the Journals refers to an improvement in the Chancel :—

On the 7th Feb., 1724, "The altar piece and communion table were ordered to be beautified and repaired," under the direction of the Mayor.

This work appears to have been somewhat delayed or left incomplete, as in 1728 there was paid "for beautifying the altar piece £80, marble for ditto £30." This "beautifying" consisted partly in the erection of a wooden screen in front of the exquisite stone work, where it remained for just a century.

In 1726 it is ordered that 20s. be henceforth paid by the Chamberlain to the person who shall preach the sermon at Mr. Mayor's Chapel on Sunday morning by his appointment.

In 1729 the petition of A. S. Catcott, Clerk, was presented, praying that he might be appointed "Reader" in Mr. Mayor's Chapel. He was master of the "Free School," and was appointed at a salary of £20 per annum. [The salary of the "Reader" was increased to 25 guineas in the year 1754.]

A few years later the windows of the Chapel appear to have received special attention :—

In 1738,—8th April, "The windows of the Chapel were ordered to be newly glazed and beautified. Under

* Barrett, p. 344.

this date the entry appears, for repairing and adorning the Mayor's Chapel £96 18s."

Later on, the Mayor appears to have received *carte blanche*, in carrying out further improvements:—

In 1743,—6th August, "It was unanimously resolved that the Mayor should be at liberty to make such additions and alterations to the seats as he should think fit for the more convenient reception of the congregation resorting to the Chapel."

It would seem from the following curious extract from *Old-Worlde Gleanings*, that ten years later, June 23rd, 1753, the first state visit of the Mayor and Corporation to St. Mark's was made:—"Our Mayor and Corporation yesterday celebrated with great cheerfulness and solemnity the anniversary of his Majesty's inauguration: on which occasion for the first time John Clements Esq. our Mayor, rode to the City Chapel in a rich body coach of state, carv'd, gilt, and adorn'd like that of the Lord Mayor of London, attended by a great number of other coaches well fill'd, and at night there were bonfires and illuminations throughout the City."

At this time and down to the recent restoration of the Church the beautiful Poyntz, or Jesus Chapel, as it was named by the founder, was used as a Chaplain's Vestry, there being no other portion of the building convenient for the purpose. This use of the Chantry led to the alteration referred to in the following extract from the Journals of the Council:—

In 1756,—8th Dec., "Ordered that an apartment in the Vestry room (Poyntz Chapel) be fitted up for the reception of such records, books, &c., belonging to the City as the Mayor for the time being shall think proper to be lodged there."

Two stone cupboards with iron doors are accordingly found on the North side, but they have not in recent times contained anything in the shape of a book or record. This repository occupies a recess with two arches said to have formerly been used as a confessional. This is however a very doubtful explanation of the former use of the recess.

It is not known what were the musical arrangements of this place of worship up to this time, but on June 23rd, 1764, it is recorded, that an organ was purchased of Mr. Robert Broderip for the sum of £315. Edmund Broderip was at the same time appointed organist at a salary of 25 guineas. This organ was placed on the gallery at the West end, which had been previously erected, and there it remained till the year 1830. It was then disposed of to a Mr. H. Smith, who supplied a new instrument. It is stated that the original organ was removed to Abergavenny Parish Church, and was in use there comparatively unaltered until about 1880, when it was replaced, most of the old pipes being still retained.

Reverting to the date at which the original organ was erected (1764), it may be seen that Barrett has a note to the following effect :—"In the year 1772 a neat organ was placed in the gallery (which was erected in 1722) and the whole Chapel was again repaired and beautified."* This must be the organ that was purchased of Robert Broderip, the date of its erection given by Barrett being incorrect. It is probable however that at the time he mentions other improvements in the Church were made.

The following entry under date 1777-8 indicates the time when the debased portico, which previously to

* Barrett, p. 344.

the recent restoration stood at the Western entrance of the Church, was erected:—"Cost of Portico before the Mayor's Chapel £83 10s. 6d." For many years the Corporation continued to pay the Dean and Chapter of the Cathedral a rent of 2s. 10d. for the site of this Portico. This charge was afterwards commuted.

On the 12th May, 1785:—"On the motion of Mr. Mayor, it was unanimously agreed and ordered that a new gallery be erected over the present gallery near the organ in the Mayor's Chapel under the direction of the Mayor and Aldermen or any three of them, whereof the Mayor to be one, and that Mr. Chamberlain do issue monies accordingly."

In the memoirs of the Rev. John Wesley it is stated that on the 16th March, 1788, he was invited by the then Mayor, Mr. Edger, to preach in St. Mark's Chapel, and afterwards to dine with him at the Mansion House. "Most of the Aldermen were at Church, and a multitude of high and low, to whom the preacher explained and applied that awful passage of Scripture, the history of Dives and Lazarus."*

In 1812, an additional gallery was ordered to be built in the Chapel for the accommodation of the Grammar School boys. In the same year the stipend of the Chaplain was increased from £42 to 52 guineas, and "the clergyman who preaches to be paid £2 2s. instead of 21s. for every sermon, but this is not to be paid oftener than six times in the year."

In 1819 the repair and beautifying of the Chapel, was referred to the Surveyors of City Lands, and forthwith the work was commenced under the Mayor, Mr. John Haythorne. The undertaking thus begun appears to have extended over a long period of time,

* *Bristol Past and Present.* Vol. II., p. 185.

as exceptional expenses under this head continue to be charged until the year 1831. Mr. Garrard, the City Chamberlain, appears to have been the moving spirit in the matter, and though his zeal was commendable, his judgment according to more modern ideas was in many respects at fault. Large sums of money were expended on matters of questionable taste, and in erecting the incongruous additions that we have lately seen with so much satisfaction removed. For one thing at all events our gratitude is due to Mr. Garrard, namely, the discovery and preservation of the beautiful carved work of the altar screen. This, at the time when the Corporation took the Chapel in hand in 1721-2, had been a good deal mutilated to allow of a heavy screen of Dutch oak being placed in front of it; and the unexpected discovery of the elaborately carved stone work behind, revealed one of the most interesting features of the Church. Mr. Garrard's so-called restoration included the erection of the screen or ante-chapel at the West end, and the insertion of stained glass for the windows, purchased at the Beckford sale and elsewhere. The great West window was needlessly removed and replaced by a larger but inferior production.* The remains of the former window still form part of a mock ruin near the village of Brentry. A new gallery was erected in the Chancel, and a new Communion Table of stained wood provided. Stalls of painted plaster in imitation of oak-work and a state seat for the Mayor of the same

* When the clear glass which filled the West window was recently removed in order that Cathedral glass might be substituted, the following inscription was found scratched on the glass of the quatrefoil, which formed the centre of the wheel tracery :—

"W. Mitton glazed this window 1822."

This Mitton was known as a Bristol citizen to many who are still living.

material, were erected in the Nave. A new organ was placed over the "ante-chapel," where it effectually blocked out the newly-constructed West window. In every part the building appears to have been on this occasion, as it is called, "embellished," but there was no attempt to reconstruct destroyed portions, or to recover a single lost feature of the original design. Mr. Latimer has fully described these proceedings in his *Annals of Bristol*, and has commented in no measured terms upon the extravagance and bad taste which was then so freely indulged in.* This meretricious treatment of the building cost a larger sum of money, than did the real and thorough restoration recently accomplished.

The appearance of the Chapel when the many alterations referred to were completed is presented in an engraving of the interior, which was published by Ackermann in 1832, the original drawing of which by John Willis is now in the possession of Sir Charles Wathen. The view is taken from the Chancel, and shews two highly-ornamented galleries thrown out from the Transept arches, the Mayor's state seat, and the stalls for the Corporation, with the screen at the West end carrying the organ. The picture is interesting as a representation of the costly "embellishments" which have now altogether passed away.

In the year in which the engraving was published there is the following entry :—

Paid John Willis, Artist, for 11 Engravings £17 6s. 6d.

These were probably copies of the engravings coloured by the artist, such as are still in existence.

In 1829 the picture which forms the present altar

* *Annals of Bristol in the Nineteenth Century*, p. 101.

piece was painted for the Corporation by Mr. John King, of Clifton. He was paid for the work £210.

The year 1835 was important to Bristol and the country at large, as the year in which the Municipal Corporations' Reform Act was passed. This Act, which revolutionised so many things, made no difference in the relation of the Corporation to St. Mark's Chapel, and under it the Mayor for the time being continued as heretofore to nominate the Chaplain.

As might be expected, the propriety of the Corporation, continuing to fulfil its ancient duties with regard to the Chapel, did not at this time pass unchallenged; but in the end it was clearly shewn that there rested upon them both a legal and moral obligation to do so.

For a long period morning service only had been held at the Chapel, but on March 6th, 1836, in accordance with an announcement made by the Mayor, the Chapel was opened again for a Sunday afternoon service. The Chaplain was then the Rev. T. Hope. This afternoon service has now given place to one held regularly in the evening.

In 1838 the manors of Stokeland Gaunts and Erdecote Gaunts, referred to in the ancient Charters as part of the endowment of the Gaunts' Hospital, and situated near Bridgwater, were advertised to be sold by auction (12th July), and the following paragraph, which appeared in *Felix Farley's Journal*, has reference to the prospective sale :—" The sound-hearted portion of the citizens of Bristol will read with a burning cheek the humiliating announcement in our paper of to-day (May 19th, 1838) of the sale of estates comprising about 1,360 acres of land, which it is stated were purchased by the Corporation of Bristol

of Henry VIII. in the year 1542, which purchased at a cost of about £1,000 are now worth £100,000."* As explained in a note at page 56, the sale was carried out under the direction of the Lords of the Treasury, the proceeds being used for the reduction of debt.

In Advent of the year 1840, the newly-appointed Mayor, Mr. Robert Phippen, revived the custom of attending the Mayor's Chapel in state, which had been discontinued since the passing of the Municipal Corporations' Act. In anticipation of this his Worship had been presented by his friends with a state robe and gauntlets, similar to those worn in the old Common Council, and their use was afterwards continued. Ten years after, as a complement to the foregoing resolution, the Aldermen and a large majority of the Councillors also revived the ancient custom of wearing scarlet robes when attending the Chapel on state occasions.†

In ancient times the Mayor and Corporation observed many curious customs with regard to their official appearances at Church. They visited on set occasions most of the ancient Churches, and their movements were regulated by a complicated and rigidly observed etiquette. Advent season was then a great occasion, as the following extract from the *Mayor's Kalendar* will shew:—"Item, the Maire and Shiref of Bristowe shall by vsage this quarter and ceason byfore Christmas, kepe theire Aduent Sermondes; that is to say the furst Sonday of Aduent, which fallith alweies the Sonday next after Seynt Lyues day the bisshop in Nouembre, at which furst Sonday the seide

* *Bristol Past and Present*, Vol. II., p. 185.
† Latimer's *Ann. of Bristol*, p. 252.

Maire and Shiref, with theire brethren, shall walke to the ffrere Prechours, and there hyre theire sermonde. And the next Sonday thereupon, they shall hire sermonde at the ffrere menors, and the thirde Sonday at the ffrere Prechours, and the fourthe and laste Sonday of Aduent at the frere menors. And there to make an end of Aduent sermondes."*

The annual state visit of the Mayor and Corporation to St. Mark's Chapel, on Advent Sunday, which, as stated above, was revived in 1840, and is still continued, is all that survives of the elaborate Advent arrangements observed in ancient times.

Further extensive alterations were made, chiefly in the Chancel, in the year 1870, respecting which the following entry was made in the "Preacher's Register," which is kept in the Vestry :—"The Chapel was closed from February 20th till July 10th for extensive repair and alterations, the abolition of the side galleries, the removal and reconstruction of the organ in the niche on the South side, the alteration of the reading desk, the entire repaving of the floor of the Chancel, by which the sepulchral monuments and sedilia were restored to view in their ancient beauty."

From this date, to the time when the complete restoration of the Chapel was determined upon in August, 1888, only ordinary repairs to the structure were executed, and at last it came to have a very shabby and neglected appearance.

* *The Mayor's Kalendar*, p. 85.

CHAPTER VI.

The Restoration of 1888-9.

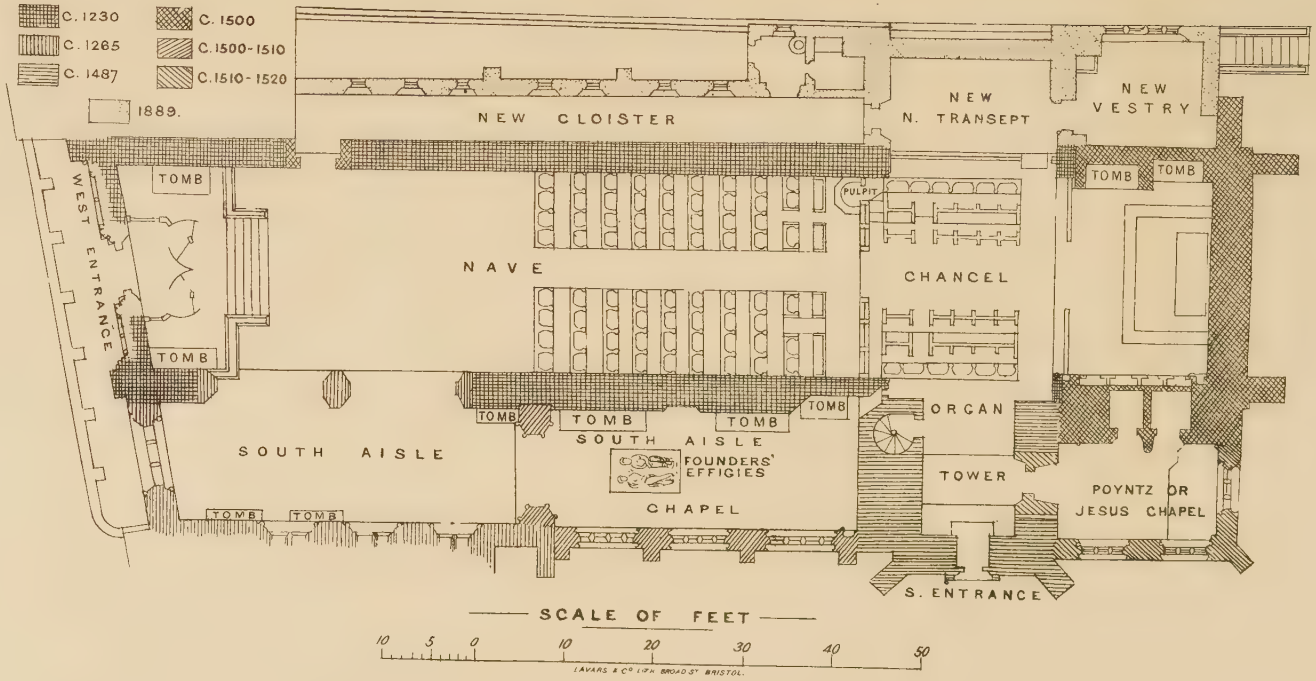
NOTE.—In substance, this chapter originally formed a paper read before the Clifton Antiquarian Club on January 31st, 1889.

The story of the Restoration of 1888-9 will hereafter remain an important and interesting chapter in the history of St. Mark's Chapel. In these pages it is given as the result of personal observation, almost day by day. The writer was anxious that whatever points of interest might arise should be carefully noted at the time, and that, for the advantage of those who come after, a complete record of the whole should be preserved.

Before entering upon these particulars it seems desirable that the following short account of the movement which resulted in the Restoration should be given :—

Ten years or more previously to anything definite being done, the manifest necessity for some action was unofficially discussed. The movement first began to take shape during the second year of the Mayoralty of Mr., now Sir Joseph D. Weston, about eight years before the commencement of the work. The Mayor at the time was impressed with the appearance of decay and disfigurement which had fastened itself on the structure, far beyond what could be met by any

S. MARK'S, OR THE MAYOR'S CHAPEL, BRISTOL.



ordinary process of repair, and he conferred on the subject with a few friends likely to be interested in the preservation of so important an example of Mediæval architecture. The gentlemen thus brought together by Mr. Weston, were Mr. John Harvey, then High Sheriff; The Ven. Archdeacon Norris; Mr., now Sir Geo. W. Edwards; Mr., now Sir Charles Wathen; Mr. Killigrew Wait; Mr. Wm. Smith; Mr. W. E. George; Mr. John Lysaght; Mr. Geo. Wills; Mr. H. Matthews, and others. They formed themselves into a Committee, and as the result of their deliberations, Mr. John L. Pearson, R.A., was applied to for his opinion and recommendations. Mr. Pearson was at that time engaged upon the neighbouring Bristol Cathedral, and he took an early opportunity of making a thorough examination of the Mayor's Chapel and its surroundings. At the request of Mr. Weston he undertook to prepare a series of plans for his proposed alterations, which was accordingly done, and those plans became the basis of all subsequent proceedings. The matter then continued to be the subject of occasional correspondence for some time.

When it came up again for definite consideration it was evident that the whole question must be brought before the Town Council. This was first done on August 11th, 1885, and the result was the passing of the following resolution, Mr. Charles Wathen being then Mayor:—"That the condition of St. Mark's Church requires immediate attention, and with a view of ascertaining what is expedient to be done a committee be appointed to report to the Council." The committee then appointed consisted of the following members of the Council:—Mr. Charles Wathen, Mayor; Alderman George W. Edwards, Alderman

F. F. Fox, Alderman W. Proctor Baker, Messrs. J. D. Weston, C. B. Hare, W. R. Barker, and H. Matthews, and these gentlemen continued to act from that time, until the work was completed

On July 30th, 1887, the matter was brought before the Council in connection with a full report from Mr. Pearson concerning the condition of the Chapel and the works which he proposed to carry out. The Committee recommended "that they be authorised to have the proposed works carried out by sections or otherwise as may be found most convenient in accordance with such plans and under Mr. Pearson's advice." The then Mayor, Alderman Sir George W. Edwards, moved the adoption of the report of the Committee, and strongly urged that the whole of the work should be undertaken. On that occasion, however, the Council were desirous of obtaining more information in regard to its own position in the matter, and the report was referred back to the Committee.

On November 9th, 1887, when Mr. Charles Wathen was for the third time elected Mayor, a further report from the Committee was presented to the Council In this report the probable expense of the entire scheme was separated into two portions. The one comprised the necessary repairs to the existing structure, together with the re-arrangement of the seating accommodation; the other included the remaining works of restoration and the reconstruction of destroyed features. The Committee then asked the Council for the funds necessary for carrying out the first portion of the scheme, and also for their authority to have the second portion executed in the event of funds being provided for the purpose by means of subscriptions.

The recommendations of the Committee were on

this occasion agreed to, and the way was thus prepared for carrying out the entire scheme.

During the year 1888 the Mayor, Mr. Charles Wathen, continued to take the lead in presiding over the meetings of the Committee, and undertook personally the collection of the large sum required for the completion of the work under the above arrangement with the Council.

The Committee, having adopted the plans already prepared by Mr. Pearson, felt that on all accounts it was desirable that the whole of the work should be done under one contract, and instructed the architect to complete his arrangements accordingly. The clearance of the Chapel was soon after commenced. After some unavoidable delay, the first stone of the new work was laid at the North-West angle of the new Transept on October 9th, 1888.

Sir Charles Wathen was for the fourth time elected Mayor in November, 1888, and was thus enabled to continue without interruption his active interest in the progress of this undertaking. He collected the sum of £2,168 17s., the amount required for the restoration part of the scheme.

The whole of the work was completed in September, 1889, and on Sunday, the 29th of that month, the Church was re-opened by the Lord Bishop of the Diocese. The Mayor and Corporation attended in state on the occasion, and much interest was manifested by all classes of the citizens.

One recommendation of the report furnished by Mr. Pearson had, unfortunately, to be left out of the question by the Committee, namely, the re-opening of the three blocked-up windows that formerly gave light to the South Aisle. This improvement,

although so desirable, could not be proceeded with, the adjoining business premises being so extended as to render the opening of these windows at the present time impossible. At some past period buildings were erected which covered the passage way, and rested against the Church, the supports being let into the wall itself; and a lease, of which about 40 years had to run, blocked the way to any alteration. This not only keeps the windows in question sealed up, but obstructs the complete view of the picturesque Tower which would otherwise be obtained from College Green. It must not be supposed that this condition of things is of modern creation. On Buck's map of "the N.W. prospect of the City of Bristol," dated 1734, these premises are represented as having five gables, the end of the range being brought against the wall of the Aisle. The present arrangement must, therefore, have existed for centuries, probably nearly as long as the Gaunts' estate has been in the hands of the Corporation.

While every one interested in the Restoration regretted that these windows could not be opened, all rejoiced that by the timely purchase of a strip of ground on the North side when the Merchant Venturers' Schools were projected, and the acquisition of another strip at the East end, it was possible to clear the ground of the stables, etc., that formerly encumbered it, to provide for the erection of which, the exterior of the Chapel itself was cut about in a most barbarous manner.* The purchase of the ground on the North side also rendered possible the erection

* Referring to this, Pryce says 1861—"A great portion of this Church is so completely surrounded by other buildings that much of it is necessarily hidden from view."—*Popular History of Bristol*, p. 141.

of the new North Transept and Cloister or Corridor. There is now a clear space round the completed building except at the Western end.

The one other point on which the Committee could not follow Mr. Pearson's recommendations was the removal of the building on the North side of the front elevation. After the work was commenced, however, an important step was taken by the Corporation with a view to the ultimate removal of this obstruction and the opening up of the North side of the Church from College Green.

With these exceptions all that Mr. Pearson contemplated as advisable was brought within the scheme of restoration, and the result has been such a complete and substantial renovation of the old College Chapel as will serve for many long years to come.

The entire practicable scheme may be thus epitomised :—

1. Reconstruction of the Western Entrance.
2. Alterations and repairs to the Nave and Chancel.
3. Erection of a new North Transept, and a Vestry communicating therewith on its Eastern side.
4. Erection of a Cloister communicating with the new Transept on its Western side and with a doorway at the Western end of the Nave.
5. General repair of the interior and exterior.

The above order will be observed in the following remarks.

Reconstruction of the Western Entrance.—The former Portico which covered a flight of steps leading down to the Church door was erected in 1777-8 (see page 97), and was, therefore, no part of the structure proper. It was debased and incongruous in style, and moreover was in a ruinous condition.

Although it had become familiar as an adjunct to the building, and figures in all the known representations of the exterior, there can be no pang of regret at its having now disappeared.

The new doorway and its accessories are designed in the Early Decorated style, similarly to the new North Transept window. It is constructed flush with the great West window above it, which is now seen to much greater advantage. The spaces on either side of the doorway are occupied by blank, pointed arches, carried to the height of the doorway, and enclosing sub-arches with foliated heads, surmounted by quatrefoil ornaments. The entire width of the frontage of the main building is thus occupied by the richly-moulded doorway and arcading.

During the alterations to this part of the building, it was clearly seen that the new arrangement of the front elevation is a return to the original, or rather to what was probably erected when the East end of the Church was re-built about the year 1500. When the ashlar face of the wall on either side was removed, the remains of former blank tracery, consisting of five narrow panels or arches, right and left, were found. No remains of the heads were there, but only the hacked mullions, and portions of the side and base mouldings. The new doorway is, therefore, in the best sense "a restoration."

The outer mouldings of the arches terminate in four corbels, representations of persons who were connected with the building in the time of the old Gaunts' Hospital. To the left of the doorway is the helmeted head of Maurice de Gaunt; to the right the more peaceful representation of Henry de Gaunt, copied from the effigy attributed to him in the South

Aisle. On the extreme left is the head of Lady Jane Guildford (see page 62), and on the extreme right that of Bishop Salley.

Instead of the flight of mean outside steps which formerly led down to the Western doorway, there is now a broad flight of steps leading down from *within* the doorway to the floor of the Nave, with ancient monuments on either side. The entrance to the Church is, therefore, of a much more dignified character, and one calculated to bring into immediate prominence its chief architectural beauties. Upon this entrance platform, and harmonising with the West window above it, an elaborate internal lobby, a combination of wood and glass, has been erected. This is intended to secure the comfort of the congregation, and it also adds much to the appearance of the interior, when looked at from the Eastern end.

But for the fear of entering upon too wide a field of renovation, there is little doubt that extensive alterations to the West window would have been proposed. Mr. Pearson's report intimated as much. But although the window remains as before, except as regards necessary repair, the gabled front has been greatly improved by the erection of a new parapet and ornamental crosses. By this means the unsightly and unfinished appearance which the frontage so long presented has been completely changed.

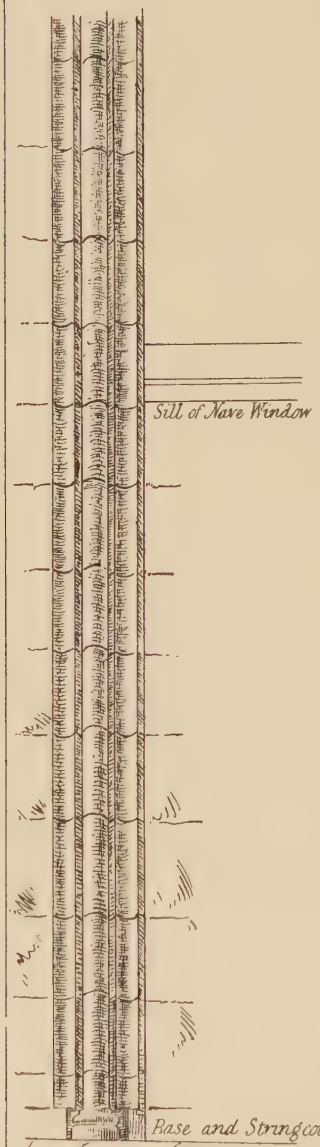
Alterations to the Nave and Chancel.—The plans of the architect as regards the Nave involved the lowering of its floor some six inches to what he considers to have been its original level, an entire clearance from its area of the heavy screen which once supported the organ, and latterly a gallery for the congregation; and the banishment of the no less

ponderous stalls and canopies including the official seats of the Mayor and High Sheriff. The lath-and-plaster "Ante-Chapel" or Screen, which occupied the Western end of the Nave, and received more admiration than it deserved, no longer deceives the visitor's eye, and the painted plaster of the stalls and canopies will never again be described in our local guide books as "rich fretwork stalls of dark oak." They were at the best but sorry modern shams, and as such have been justly discarded. The same remark applies to the painted deal boxes which served as pews, which have now been replaced by what is more worthy of the building and its uses, and more creditable to the city, both as regards material and design.

The removal of the screen and gallery and the lowering of the floor had, at once, a marvellous effect, the full extent of which was realised when the works were completed. The change is seen in the enlargement of Nave space, the increased height of the building, the view of the rich Fifteenth Century ceiling which is now unbroken from end to end, the improved perspective, and the lighting-up of the South Aisle which before was hidden in gloom.

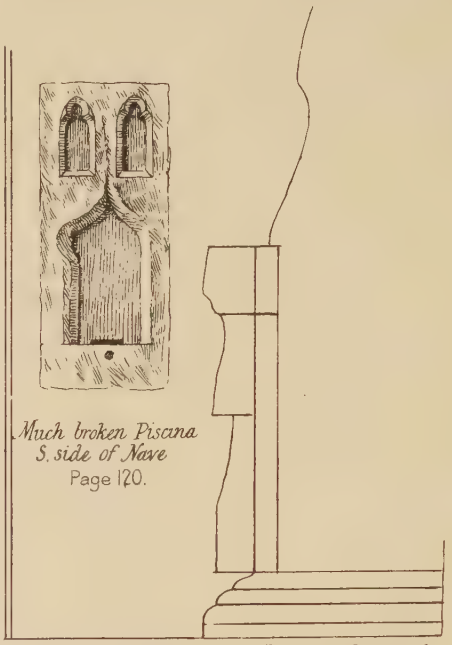
The lowering of the floor to what was proved by the bases of destroyed tombs, to be its proper level, revealed the existence of vaults beneath the Nave. These were nothing more than a series of ordinary brick vaults which have now been filled up and covered by a thick layer of concrete.

The removal of the coverings of paint and plaster from the walls of the Nave and Chancel brought to light some interesting facts concerning the walls themselves, and afforded evidence of the many changes through which the building has passed since its foundation.



One of the restored Jambs of the Nave Windows. 1 Inch Scale.

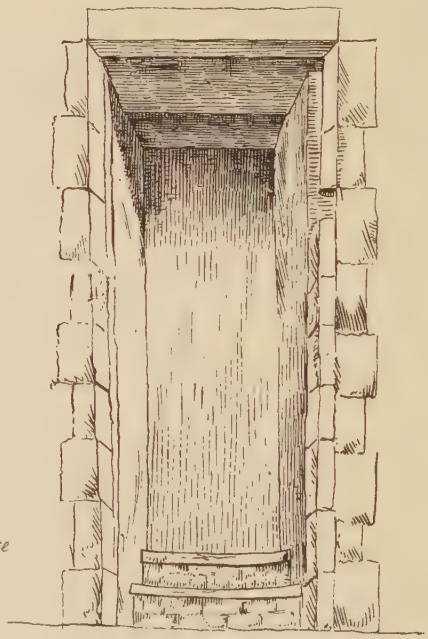
Page 113.



Much broken Piscina S. side of Nave

Page 120.

Part of Base and Jamb of destroyed Monument. S. side of Nave. Page 114.



Doorway leading to the Hospital Dormitories N.W. of Nave.

Page 119.

— ½ inch scale. —

There appears to be no doubt, as evidenced by the Early corbel tables on either side of the exterior, that the present Nave walls are the original walls of the Hospital Chapel dating back to about 1230. It was also made equally clear that the successive Masters of the Hospital in the exercise of their authority, made frequent changes in the arrangements of the structure; and further, that it suffered much in the great change which it underwent in common with all similar establishments throughout the country, in the 16th Century.

As regards the Nave walls themselves, when the work of restoration was commenced, there seemed every reason to suppose that they consisted throughout of rubble stones thickly coated with plaster. This proved to be true only of the Western end of the Nave, and the wall space under the windows. The removal of the plaster covering showed that between and above the windows, and throughout the whole of the Chancel, the wall face was of freestone. Wherever it exists this had been ruthlessly hacked, the better to receive the coating of plaster which throughout this structure was made to "hide a multitude of sins." This ashlar wall facing has now been treated very differently. It has been carefully cleaned down and pointed, and thus, notwithstanding their former rough treatment, the walls so far present a much richer appearance.

In the process of getting down to the bare walls, an interesting fact also came to light with regard to the whole of the Nave windows. This was that the mouldings of the Early English jambs did not terminate with the sills of the various windows as they appeared to do, but were continued down about seven feet below the sills, terminating in moulded bases

resting on a rounded string course. This projecting string course had been broken off on both sides of the Nave, and had to be renewed throughout. The spaces between the jambs had been filled in with false walls, behind which, when removed, the original plaster wall face was exposed to view. The hollows of the jambs and bases were filled in with rubble and mortar, and their existence was effectually concealed by a thick covering of the universal plaster. The effect of the original design of thus lengthening the whole series of jambs and of introducing bays below the windows was to relieve and break up the wall space, which, owing to the height of the windows from the floor, is very great, and which would otherwise have presented a bare appearance. It was no doubt to obviate the bareness of the levelled walls that the canopies and stalls were latterly introduced, but "a more excellent way" is now found, in returning to the architectural breaking up of the wall face, which should never have been interfered with. One of the most interesting results of the recent restoration is seen in this recovery after the lapse of ages, of an important feature of the original design of the building.

The interesting remains of two ancient monuments were found inserted in the walls, one on either side of the Nave, and opposite to each other. In the case of that on the South side only the moulded base, without mark or inscription of any kind, was left, and this had been a good deal cut about at various times to receive the supports of the stalls, which formerly stood over it. Upon this base there were sufficient remains of carved work to show that a niche or

canopy was at one time carried up from it against the wall. When the monument was destroyed the wall was made good, and from the appearance of the wall when stripped, the monument must have been of massive proportions, standing some 15 ft. high.

On removing the ground below this base a hollow space about 7 ft. × 3 ft. was found. This was partly taken, lengthwise, out of the main wall of the Nave. At the bottom of this space was the cover stone of the actual vault, in which, no doubt, the remains of the dignitary to whom the monument was erected still repose. When the foundations for the new Transept and Vestry were dug some carved fragments were found buried in the clay, which fitted the work on this base, and showed that the monument must have been of elaborate character, and of the Fifteenth Century.

The later monument on the North side has a square front, with an obtuse arch-head. The open space of the tomb had been bricked up. What projections there were had been roughly knocked off, and the hollows of the carving were filled up with chips and débris to prepare a surface for the plaster. The lower part of this tomb is formed of a range of panel work, partly destroyed; the spandrels of the arch are enriched with carving, and the line of the arch with Tudor ornamentation, only a few of the small foliage members of which remain entire. It was curious to observe how the place in which this monument was found had been adapted to its purpose. Above it was visible the arch and relieving arch of a former wide doorway which at one time led from the Cloister to the Nave. (See Plate I.) When the doorway was done away with it was walled-up only

on the Cloister side, leaving a recess in the Chapel. The lower part of this recess was built up to receive a carved recumbent figure and the front of the tomb inserted in the opening. This front being too wide for the recess, one of the jambs of the old doorway was removed and the opening made sufficiently wide for its purpose. Part of the jamb on the right hand side is still visible. This interesting table-tomb has been as far as possible preserved and restored.

From time to time in the progress of the works, the evidences of former doorways and other openings in the ancient walls, all of which were communications with the external Hospital buildings, were discovered. Thus the interesting remains of a disused doorway existed immediately under the first light of the first window on the North side. The whole circumstances surrounding this window and doorway require more than a passing reference. With regard to the window, it was always apparent that it differed from its companions not only in its Perpendicular character, but also in size and details. It was not, however, until the surrounding walls were laid bare that this was fully explained. It then became evident that the opening had been shortened and narrowed to accommodate the smaller size of the later window. Either then or afterwards the angle spaces left on either side by the narrowing of the opening were dealt with in a manner characteristic of the reckless spirit that more than once appears to have governed the treatment of the building. The prominent mouldings were hacked off the original jambs from the sill upwards, and the splays were filled up with mock jambs of plaster with some resemblance to the prevalent Early English work. All irregularities were smoothed over,

and to the modern eye the paint brush completed the work of deception.

The shortening of this window allowed the construction of a doorway immediately under its first light. This doorway opened into the adjoining premises of the Gaunts' Hospital, and was a means of communication between them and a gallery overlooking the Nave, or stairs leading down to it. The existence of this doorway was first discovered on laying bare the *exterior* surface of the wall in which the jambs and arch were left entire, and the opening roughly walled up. Over the doorway on that side the remains of a painted inscription were found. The lettering had adhered to the plaster covering, and portions came away with it, so that nothing could be made out of what remained.

On exploring this opening from the *inside* it was found that the upper part of its wall surface was formed of squares of ashlar, with a hollow space behind. On removing these squares it was found that on the reverse side they were covered with paintings in oil colours. Two distinct subjects occupied the width of the doorway. The upper part of one of the sides of the opening was also painted in a similar manner. These must be the identical wall paintings which formerly came to light in the manner recorded in *Felix Farley's Bristol Journal* of February 28th, 1824, which narrative has since been repeated by our various local historians.* It would seem that after

* "Amongst the curious discoveries of antiquity in and about the Mayor's Chapel one was made last week in an old stone closet in the north wall of the chapel. The closet belongs to a dressing room in the adjoining house occupied by Mr. Franklin; he having some whitewashers employed in the same discovered in scraping off the scales of old plaster an ancient painting on stone supposed to have been covered up some hundreds of years. It

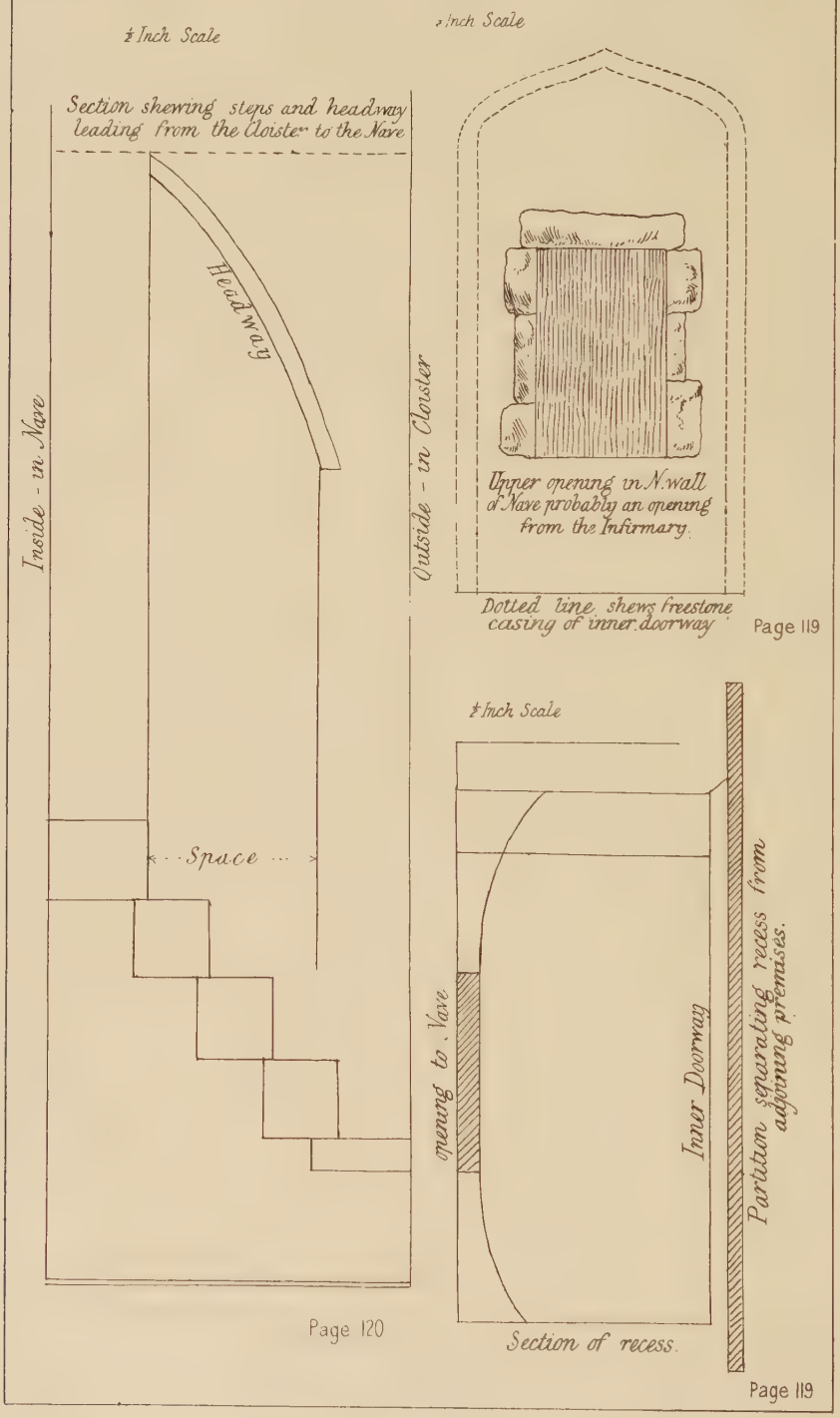
this first discovery the paintings were left undisturbed, but the recess was walled-up when subsequent alterations were made in the exterior premises. Their coming thus to light a second time is therefore a case, not of history, but of archæology repeating itself. So far the paintings have been considered only in connection with the recess in which they were found, but inasmuch as the recess itself really occupied a former doorway between the outer premises and the Chapel, both sides of which were for the first time explored during the restoration, the previous question arises: How came the recess to be formed? The suggestion is that, supposing this doorway to have led to a gallery or flight of steps in the Chapel, when this was removed the opening was filled up on the Chapel side only, leaving a recess in the apartment with which it formerly communicated. This recess then came to be used for the devotional purposes indicated by the existence of these wall paintings, the square openings or sights which were cut in the stones affording to the occupant a view of the Nave and Chancel.

The intimate connection between the ecclesiastical

consists of two subjects: the one on the east side is the nativity of Christ, the stable at Bethlehem, the infant Saviour in the manger, with Joseph and Mary; the other seems to represent Christ near Bethany, where he is met by the supplicating sister of Lazarus. The above closet is supposed to have been an old private confessional, for when taking down an old coat of arms lately in the chapel, two sights direct from the closet to the altar appeared."—*Felix Farley's Journal*, Feb. 28th, 1824; quoted in *Bristol Past and Present*, Vol. II., p. 186.

There is also a separate panel on which is depicted the Resurrection. "On each side of the Saviour a crowned and mitred figure kneels in adoration, and between them the words Jesu, Maria, etc., are repeated."—Evans, p. 134.

These curious relics have now been placed in the Poyntz Chapel.


½ Inch Scale
Section shewing steps and headway leading from the Cloister to the Nave
Headway
Inside - in Nave
Outside - in Cloister
Space
Page 120
½ Inch Scale
Upper opening in N. wall of Nave probably an opening from the Infirmary.
Dotted line shews freestone casing of inner doorway
Page 119
½ Inch Scale
opening to Nave
Inner Doorway
Partition separating recess from adjoining premises.
Section of recess.
Page 119

and domestic buildings of the Gaunts' Hospital was further shown by several other disused openings in the North wall. The first of these to be noticed was a round-headed, walled-up doorway behind Wm. Birde's tomb at the West end. This was on a level with the Nave floor, and led to the ground floor apartments, below the dormitories. Another, still visible, was a narrow square-headed doorway 5 ft. high, close to the great West window, which formerly communicated with the apartments on the first floor, supposed to be the dormitories themselves. This doorway had five steps leading up to its sill, one of which is now occupied by brick work, and only a studded partition separated it from the adjoining premises. The position of the hinges of the door on the Chapel side, and the groove into which the door fitted, may still be seen. A third was a small opening with freestone casing about 2 ft. square, covered by a single slab, also still visible. This opening was situated at a much higher elevation, being on a level with the tops of the window jambs, and it evidently communicated with the top floor of the adjoining premises. The recess behind this opening was almost bell-shaped in plan, and the top and sides were carefully finished with plaster work. At the back of the recess there was seen the perfect freestone casing of a doorway with a Tudor arch-head, which probably opened into the infirmary. This door case was also filled in by a wooden partition to separate the recess from the adjoining premises. Yet another of these openings was of curious character. It was found under the first window on the North side and to the East of the doorway already described. It was formerly another means of

communication between the Cloister and the Nave. A flight of five steps formed of square blocks of stone was carried up in the thickness of the wall. The bottom step was nearly 2 ft. above the level of the Cloister, while the top step formed a landing about 5 ft. above the Nave. A door had evidently been hung on the inner side. Only one other of these disused openings remains to be noticed. This was situated on the *South* side of the Nave, the string course in which was broken to admit of the construction of its rounded head. This doorway, which was 4 ft. wide and 8 ft. high, appears at one time to have given access from the Nave to the South Aisle Chapel. The supposed peculiarity, mentioned by Mr. Pearson, of this side Chapel having entrance only through the South Aisle did not therefore always exist. [*See Ground Plan.*] From a reference in Barrett's *Bristol*, p. 344, this "door of communication" appears to have been in existence as late as his time, A.D. 1789. On the right hand of this former doorway stood a piscina of the same late character as the tomb on the opposite side of the Nave. This still remains *in situ*, though in a very broken and defaced condition.

It may here be mentioned, although not in reference to an actual opening, that under the second window on the North side a deep recess, with the top hood-shaped and standing 12 ft. high and nearly 6 ft. wide, was found to have been cut out of the wall, nearly the whole thickness of which was removed in its construction. This recess was carefully finished with a plaster surface, and appears to have been intended to receive a large upright figure.

It will be quite evident from all this that the many openings, notably those in the North wall, with

other structural disturbances, must have tended to greatly weaken the fabric (the foundations of which are not particularly good), especially in conjunction with the removal of the Cloister and North Transept and in the absence of buttresses. The crushed condition owing to settlement, of the Western pier of the North Transept arch, which rendered its entire rebuilding necessary, together with other signs of a similar character, showed how seriously this main wall had suffered, and an important part of the restoration work consisted in making this wall once more sound and substantial. The authorities of earlier times appear to have thought nothing of scooping out great spaces in this unfortunate wall, and then leaving them only imperfectly made good, and one is led to infer that the loving care of the fabric, which so often distinguished the Chapels of conventual establishments, did not exist here, but that everything was made subservient to the requirements of the Gaunts' Hospital as a benevolent institution.

The state of things which the recent restoration brought to light shows very clearly that had the building continued to be neglected, another fifty years or less would have seen a disaster; and it is no small satisfaction to know that with the restoration now completed the building is really stronger than it was for centuries before.

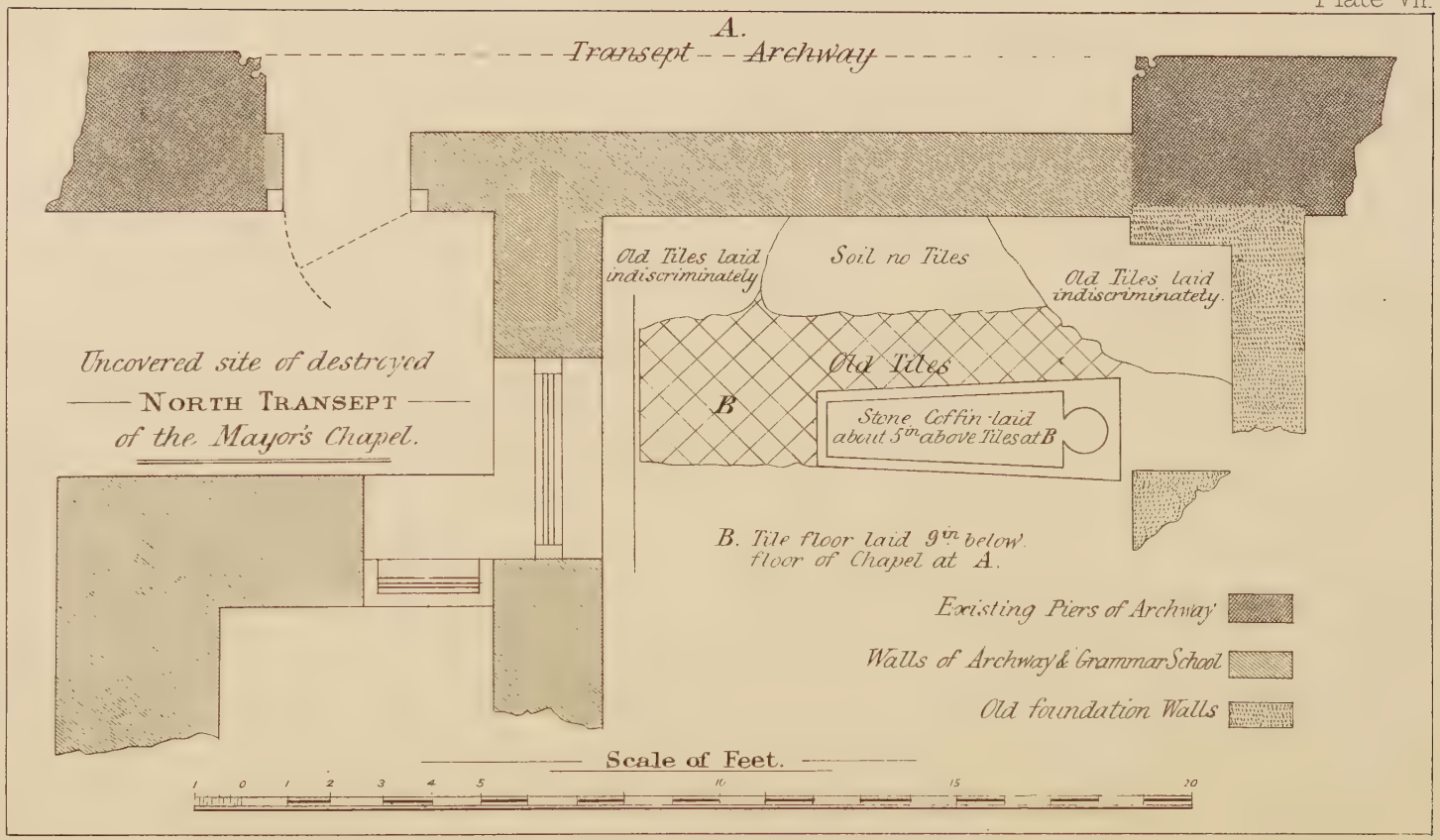
Before leaving the Nave it will be necessary to make some further references to the windows in the North wall. It has been already explained that the first window from the West was a late insertion of poor Perpendicular character constructed with four lights. It does not appear to have been made for the opening, but to have been crammed into it. To

make matters worse it was found that to make room for the stained glass, the mullions and jambs had been cut away to such an extent as seriously to threaten its entire collapse. In the case of the second window, which was similarly constructed, the same consideration for the stained glass led to even more unceremonious treatment of the stonework, for, as frequenters of the Chapel must often have noticed, the side mullions from the capitals downwards had been removed altogether. In the case of both these windows, from want of proper supports and attention to the leading, the glass itself was in danger of destruction.

With every desire to retain the stonework of these windows as portions of the history of the Chapel, they were deemed by Mr. Pearson to be in such a hopeless condition that the sacrifice of them was a necessity. The choice lay between replacing them by others of the same late style, or reverting to the Early English form, and utilising the lower portions of the original jambs which still remained in position. Under all the circumstances it was thought better to renew them according to the style of the Early windows, thus bringing all the Nave lights into harmony, in accordance with their original design.

The floor of the Nave has been relaid partly with plain red tiles with a black bordering, and partly with wood blocks; and the Chancel floor was laid with ornamental encaustic tiles after a style common in the older Bristol Churches.

The principal work carried out at the East end of the Church resulted in a striking improvement to the group of elaborate Fifteenth Century carvings


A.
Transept - - Archway
Old Tiles laid indiscriminately
Soil no Tiles
Old Tiles laid indiscriminately.
Old Tiles
B
Stone Coffin laid about 5in above Tiles at B
Uncovered site of destroyed
NORTH TRANSEPT
of the Mayor's Chapel.
B. Tile floor laid 9in below floor of Chapel at A.
Existing Piers of Archway
Walls of Archway & Grammar School
Old foundation Walls
Scale of Feet.
1 0 1 2 3 4 5 10 15 20

placed there, comprising the Monuments, Altar Screen, and Sedilia. These had all been thickly coated with paint, which degraded the beautiful work and concealed its true character. At first there was some natural hesitation on account of the extreme delicacy of much of the work and the danger of injury being done, but at Mr. Pearson's suggestion a powerful solvent was used, which rendered tool work unnecessary. This was most successfully applied, and the original appearance of the rich canopies, arches, and tabernacle work was perfectly restored.

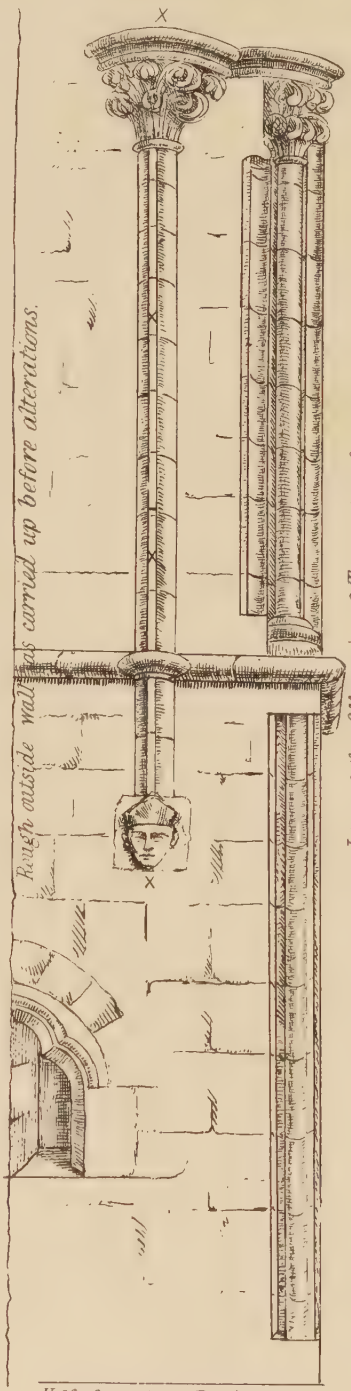
THE NORTH TRANSEPT, CLOISTER, AND VESTRY.—The accompanying sketch of the foundation walls of the School buildings erected against the North wall, and their relation to the Transept Arch, will explain much that came to light during the restoration of this part of the Church; and will also further illustrate that portion of Chapter IV. which treats of the destruction of the Transept and the erection of the School buildings against the walled-up arch. The sketch was taken at the time the ground was disturbed for the erection of the Merchant Venturers' Schools. It shows how the edges of the tiled floor of the Transept were destroyed when the foundation walls were laid, leaving the centre part comparatively undisturbed. The stone coffin was then removed, but the tiles were again covered up, and so remained till the ground was again disturbed for the reconstruction of the Transept. When discovered in the first instance these remains of the floor were about four feet below the surface of the ground, which must have been raised so much when it was built over. The stone coffin was evidently not in its proper position, but it no doubt was placed originally in the Transept. One can only speculate

as to who of the founders, benefactors, or priors of the old Gaunts' Hospital was laid to rest within this coffin. Rude hands have perhaps more than once disturbed it. It was raised on two rough blocks of stone about nine inches high above the floor line. The lid was entirely gone, and the remains of the nameless dead heaped into it and mixed with earth consisted of two skulls and many of the larger bones, as it seemed, promiscuously gathered and placed here.

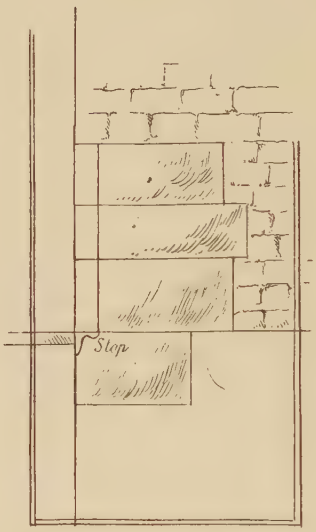
Those who are familiar with the interior appearance of the Chapel previously to the alterations will remember the wall-space which filled up the archway, and the two doorways by which the blank surface of the wall was broken. One was a veritable doorway which led to the tumble-down offices outside. The other was the disused and walled-up doorway upon the jamb of which was carved the date 1631, as described at page 78.

In taking down the wall of the arch above those doorways, the existence of two small apertures was disclosed. The one to the east consisted of freestone casing with a broad chamfer. This opening appeared at some period to have been cut off at the Eastern end to admit of a small plain doorway leading to a gallery in the Chapel being constructed against it. The aperture on the Western side near the pulpit was a window only of a much plainer, rougher description, having only a square wooden head with common inch stuff as the sill.

When the whole of the walling was taken down the very fine proportions of the Transept arch were at once realised. The mouldings of the arch were happily uninjured, but the carved foliage capitals, which were partly imbedded, had suffered a good

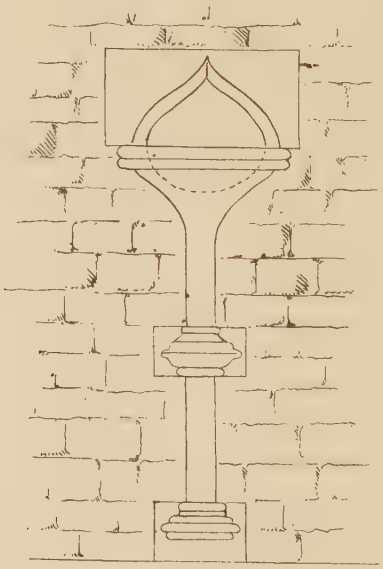


Half of ancient Piscina in Transept archway Page 125.



Page 125.

Part of jamb of Door between former Cloister and N. Transept found in position



Holy Water Stoup in former Cloister. Original appearance

Page 128.

deal, and the mutilated condition of the outermost of them on each side shows the line to which the walling was brought. One of the curiosities of the place before the alterations was one half of a carved head on the East side of the arch. This was left exposed beyond the filling-in, which was brought up to the inner angle of the fillet of the central shaft. When this portion of the wall was removed it was found that the carving, which was the head of an ecclesiastic, and the finish to the moulded and filleted shaft, had suffered sadly. The mason found that it interfered with the arrangement of his stones, and struck off half the forehead. This wanton injury has been repaired, and it will be seen that the head was beautifully designed. The remains of red colour were still upon the half that was imbedded.

In the course of further investigation, other interesting discoveries connected with the site of the former North Transept and Cloister were made. On removing a portion of the walling attached to the archway the exact half of a piscina upon which the red pigment still remained was uncovered. The half which has thus been preserved stands in the archway, and the other half must have stood in the destroyed Transept itself, and there was probably an altar in the Transept connected with it. The trefoil head of the portion that remains accords with the Early English windows of the Nave. It is in excellent preservation, and tells its own story in a manner which makes it very interesting as a relic of former times.

On the opposite side of the Transept arch another suggestive relic was found; this was the base of a massive door jamb, with a broad chamfer terminating in a carved stop. This marked the entrance to the

old Cloister from the Transept. A chase in the wall adjoining showed the position of the door itself. Judging from the level of the stop on the jamb there must have been a descent of one or two steps from the Transept to the Cloister, which brought the latter to the level of the Nave. The steps are now placed across the Transept archway, and the Transept itself is on a level with the Cloister.

On removing the rough ground immediately outside the line of the Transept arch a number of decorative tiles were found, which, doubtless, as already explained (see Plate VII.), formed part of the floor of the destroyed Transept. They were found near the surface, and consequently had suffered to the full extent from violence and exposure to the weather. Some of them were fortunately whole and their devices more or less preserved, though bearing the marks of great age. Many others were broken to fragments and past all identification. Amongst the fairly-preserved specimens are some of the greatest interest, inasmuch as from their armorial character they carry the mind back to the founders of the Gaunts' Hospital, the great families with which they were connected, and even the reigning dynasty of those stormy times.

In the first instance only the tiles that were found on the site of the destroyed Transept will be described. There are others that will have to be referred to afterwards. One of the former is a broken specimen with the Royal Arms, and may be referred to Henry III., in whose reign the Hospital was founded, and whose eldest son Edward was himself one of its benefactors. Smaller portions bearing the same Royal device were found amongst the débris.

There are two whole specimens with the arms of the Berkeleys, besides many fragments on which their crosslets appear. On one of the Berkeley tiles the arms are enclosed in a shield, on the other they are square with the tile. Another specimen has the well known arms of de Clare, Earl of Gloster.* Another those of William the Marshall, Earl of Pembroke, the right hand man of Henry III., who married Isabel, daughter of Richard de Clare.† One or two others with the devices nearly gone are difficult of recognition. In addition to the tiles with armorial devices, there are others with representations of various animals, others with birds and trees, and others again with the geometrical patterns appertaining to an ecclesiastical building. In addition to the tiles, there was a large quantity of narrow tile bordering, the quantity being quite out of proportion to the number of tiles remaining, many tiles must, therefore, at some time have been removed.

Turning from those which were found on the site of the Transept, there were others scattered about in the floor of the Nave, besides many fragments amongst the rubble beneath it. The Berkeley crosslet is prominent amongst these fragments, but the designs on most of the unbroken tiles in this group are quite obliterated by the tread of worshippers belonging to past generations.

There was a third group which may also be referred to, although it had nothing to do with the recent alterations. The tiles belonging to it were

* The deed of gift by Edward, eldest son of Henry III. (1268), referred to at page 17, was witnessed by Thomas de Clare, and the confirmation upon *Inspeximus* in 1290 by Gilbert de Clare.

† *Annals of England*, Vol. I., p. 295.

found in a stone cupboard in the Poyntz Chapel or vestry, but as to how or when they came to be so placed, there is no information.* Several of these tiles appear to have been forcibly broken on removal from the floor to which they belonged, the marks of the pick or chisel being very plain.

Later on, in removing the rough-cast from the *exterior* of the North wall of the Nave, other interesting relics were found. About the middle of the wall, the outline of the large arched doorway with relieving arch, already referred to in treating of the interior, was found, and still remains visible (see page 115). Then about midway between this former doorway and the Transept, the workmen came upon the remains of a holy water stoup, with plain ogee head, which was inserted in the wall and stood within the old Cloister. When the Cloister was destroyed, the projecting mouldings of the base and the stoup were roughly broken off and the pieces used to fill up the cavity. The shaft and band were gone altogether.

The Western end of the former Cloister was marked by portions of the freestone wall face, and a small carved bracket standing in an angle. These were seen on the removal of the kitchen wall of the adjacent premises.

The reconstructed portions of the Church, consisting of the new Transept, Cloister or Corridor, and Vestry, now form a complete range of buildings on its Northern side.

THE NEW TRANSEPT, which is erected upon a very strong foundation, is in harmony with the adjoining Arch-way and the Early windows of the Nave, but

* This stone cupboard or repository was constructed in 1756. *See page* 96.

later in style. It has an area of 17½ feet by 14 feet. The original Transept was certainly of greater length. The doorway on its Eastern side gives access to the Vestry, and that on its Western side, to the Cloister. On either side of the Eastern doorway are carved heads, representing Henry III., and Queen Eleanor. The carved heads on the Western side are repetitions of two of those on the exterior of the principal entrance, representing Henry de Gaunt and Lady Jane Guildford. Within the Cloister the heads are those of St. Mark and St. John. The Transept is lighted by a noble window with geometrical tracery which almost fills the gable. The roof is formed of three divisions of square panels with moulded ribs. It is rounded in shape, and springs on either side from a range of narrow carved panels. The gable is carried up to the height of the main building. The exterior of the Transept as seen from the adjoining Merchant Venturers' School has a fine massive appearance. The window on the exterior is flanked with bold buttresses and carved pinnacles.

THE CLOISTER is Perpendicular in style and has seven single lights on its Northern side. Two of these at the Western end are not at present available, the adjoining premises standing against them. They are however constructed with a view to being opened whenever those premises can be removed. The roof of the Cloister is pointed, and is formed of square oak panelling, with chamfered ribs, supported on rows of plain corbels.

THE VESTRY is in the same style as the Cloister. Such an apartment did not form part of the original building, but the addition was regarded as a matter of necessity, as it will preserve the beautiful Poyntz Chapel

from further wear and tear. A vault for the heating apparatus is placed underneath the Vestry.

GENERAL REPAIRS.—In addition to the constructive works that have been described, the state of the Church was such that it needed the most thorough examination of its details to complete the rehabilitation of the structure. Much of the stone work, especially on the exterior of the principal windows, was so decayed that it crumbled to the touch. These decayed stones were carefully removed and their places accurately supplied. The East window especially required much attention, time having there committed great ravages, and previous repairs having been very roughly carried out. At the Eastern end the buttresses, especially that at the North-East angle, had suffered so much that the entire re-building of the upper part of each was necessary. At the Western end the gables of the Nave and South Aisle were finished with new copings, connecting parapet, and ornamental crosses. The gable at the Eastern end of the South Aisle, in which the Becket window is placed, was similarly treated. The roof of the main building was very defective, and freely admitted the rain to the detriment of the beautiful oak ceiling. It was made thoroughly sound, and the ceiling was then cleansed and oiled. For a long time the foundations and walls of the building had suffered owing to the rain water being imperfectly carried off. This was corrected by the provision of new pipes and improved drainage. Where necessary the old glass was taken out and re-arranged, the windows being provided with new uprights and saddle-bars for the preservation of the glass. The treatment of the walls has been already referred to. Where they consisted of rubble plastered, stucco of a soft stone colour has been used,

and where they are stone-faced the surface was cleansed without any attempt to remove the marks of violence, and the joints re-pointed. This cleansing of the stone work was a most difficult part of the work, as, in addition to several coats of paint, some material of the nature of enamel had been applied which no ordinary application could remove. It was however ultimately removed without the stone being re-dressed. All chiseling of the old stone work was from the first forbidden, and in no part was it attempted. Before the new organ was placed in its niche the archway under the Tower was cleansed and ventilated. The Tower itself, which was repaired in 1820, did not on this occasion require much attention, but several new doors were fixed in the Tower stair case, and other improvements made. In the South Aisle the floor was lowered to correspond with that of the Nave, and the walls therein were re-covered and the paint removed from the stone work. Only the necessary cleansing was done to the monuments and walls of the South Aisle Chapel; and in the Poyntz Chapel nothing was done beyond the removal of the dust.

In the course of the restoration and repair of the building, a large number of fragments of carved work with quatrefoil and other ornaments were met with, either buried in the ground or used up as walling stones in the building. One of such fragments is very striking. It consists of a massive hand grasping a portion of an equally massive staff. The red or vermilion colour which once ornamented the figure is still fresh upon this portion of it. Many of the fragments are interesting as illustrations of the architecture of different periods, and as showing how the stones were re-worked to serve a second purpose.

Some were evidently portions of the Chapel, such as capitals, bases and mouldings, removed at the time of altering the windows and other parts, and corresponding with features that remain. Others in all probability belonged to the destroyed Hospital buildings. The fragments thus collected make up a great variety of such remains and testify to many acts of former violence. The existence of the red or vermilion pigment on several of them, besides the one referred to above, would indicate that at one time the interior of the Chapel was extensively and brilliantly decorated.

In concluding these remarks on the restoration, a very curious discovery of the kind just referred to claims special notice. It was found necessary to repair a heavy cornice that runs above the exterior of the East window. Portions of it were therefore taken out bodily, when it was found that the backs of a number of such portions really consisted of corbel heads which had been removed from another part of the building. The square ends of the blocks had been worked up as parts of the cornice, and the carved heads having been first mutilated by all projecting chins and noses being knocked off, they were then reversed and imbedded in the wall, where they must have remained for centuries. It was afterwards found in carrying up the new North Transept, that the cornice above the arch on that side was made up of similar materials. It is worthy of note with reference to the corbels thus unexpectedly recovered, that the mouldings and the style of the carving correspond exactly with those of the two rows of corbels which still stand on the North and South sides of the Chapel, and were evidently intended to range with them. They therefore, no doubt, belonged

to the destroyed Transept, and formed part of the corbel table which returned upon its Western side, and was thence continued round. The carving of these recovered heads is remarkably fresh and clean cut, still bearing the incisions of the finest tools, and without the marks of age. Although mutilated they are still very fine works of the kind, full of breadth and vigour in conception, and of variety in treatment. Some of them have now been restored to a place of honour, being used to fill up gaps in the corbel tables on either side, thus finding their place again amongst weather beaten companions that have never been disturbed. Probably some archæologist of a future age will, when these particular stones are again disturbed, speculate afresh upon the strange mutations through which they have passed, just as many of the present day have been led to speculate upon these and other relics of past ages, which the recent restoration of the Chapel has brought to light.

By means of this restoration much light has been thrown upon the early history of the Chapel and its connection with the Hospital Foundation. The testimony of the stones forms a commentary on the written history.

The general conclusions that may be drawn from the two sources of information appear to be these:—

1. That as indicated by structural alterations in and additions to the College Chapel, it was at the beginning of the 16th century that the foundation of the Gaunts reached its highest point of development and activity; and
2. That as a consequence of the dissolution of the priory in 1539, and other changes afterwards brought about, the Chapel became debased in

appearance, and was shorn of many of the interesting features it once possessed.

A *third* notable era in the history of the building has now commenced, when its disfigurements both within and without have as far as possible been removed: when the architectural ideas of its designer have been recovered as regards the ancient Nave, and re-expressed with the necessary variations incidental to nineteenth century work, as regards the reconstructed features.

In this "City of Churches" many of which are splendid specimens of ancient art, and all of which are bound up with the eventful history of the ancient City itself, it is a matter for heart-felt rejoicing that the decay of St. Mark's Chapel has been arrested; and that it has been made more complete in its arrangements and better adapted to its sacred purposes. Beyond this, there is the satisfaction of having added to the Chapel new features which for finish of design and solid workmanship will stand in the first rank as illustrations of the Church architecture of the present day.

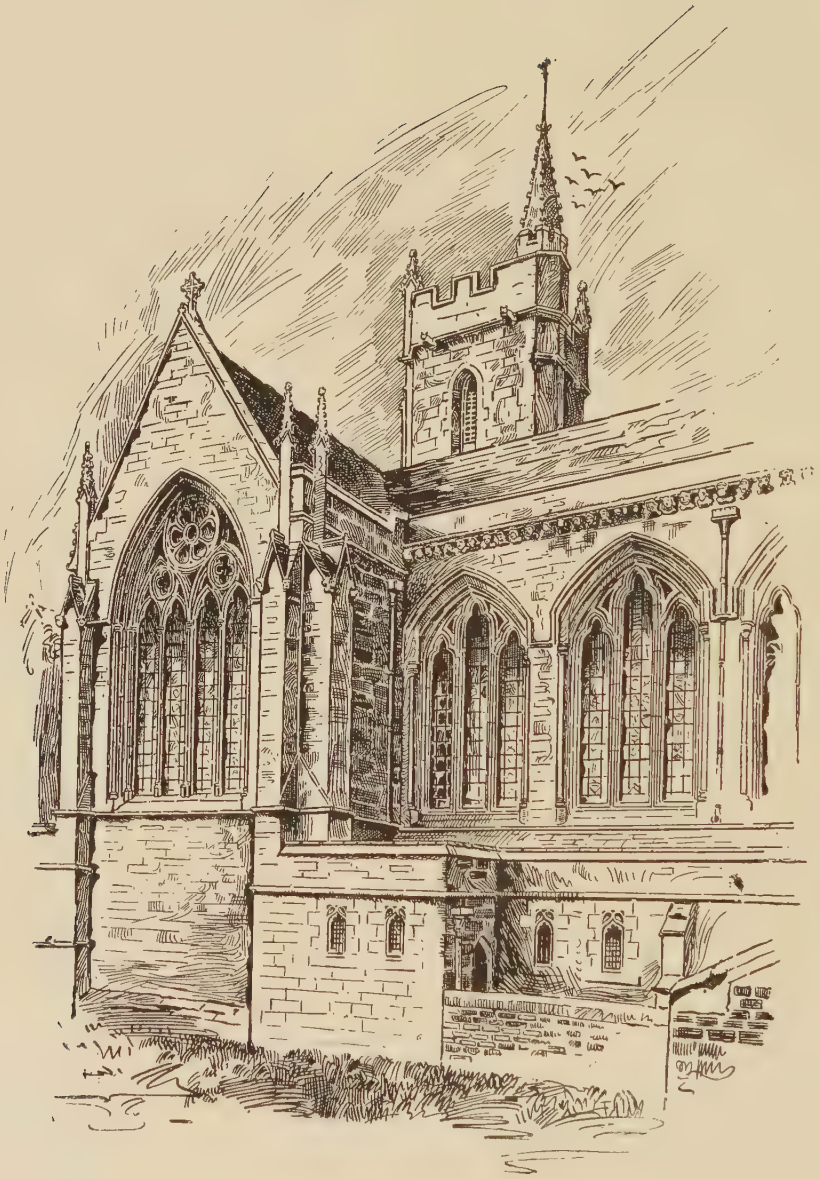
PART II.

DESCRIPTIVE.

The Exterior.

The exterior of the Mayor's Chapel as now seen from College Green is an immense improvement on its former aspect, but it is still hemmed in by the business premises on either side. The spreading window above the Western entrance, with its eight lights and wheel tracery, fills the entire gable, and looks out of proportion to the comparatively dwarfed doorway and arcading beneath it. This appearance did not belong to the original elevation, the ground in front having been artificially raised. Whenever this may have been done, steps leading down to the floor of the Nave became a necessity. Until the alteration in the level of Deanery Road, on the other side of College Green, in the year 1865, the same remark applied to the Cathedral. The entrance to that structure, through a doorway in the North Transept, was gained by descending several steps, an arrangement which is still well remembered by many persons. During the recent alterations at the Mayor's Chapel a reminiscence of the time when the level was lower was found in disturbing the surface of the lower end of the passage at the side, when the former pitching was partly uncovered at a considerable distance below the present level.

At the right hand side of the main frontage is the beautiful Decorated window which gives light to the South Aisle. This is highly prized as a pure



THE NEW NORTH TRANSEPT,

THE MAYOR'S CHAPEL, BRISTOL.

specimen of that style. Its general design is most effective, the ball-flower ornament which is profusely introduced into all its hollow mouldings giving it a very rich appearance.

The most interesting feature of the exterior of the main building is seldom seen on account of the confined position of the structure. This consists of the Early corbel tables along the North and South sides, which, looking from the front, are completely shut out from view. The corbels on the North side are however fully seen from the playground of the Merchant Venturers' School, from which point also a very fine view is obtained of the newly-erected North Transept. The corbels it will be seen are very much decayed, but their characteristics are still for the most part plainly marked, and they are easily distinguished as representations of the dog, wolf, fox, bear, crowned heads, monks, nuns, and masks. At the College Green end they terminate abruptly where the house has been erected against the wall of the Church. Near the North Transept some of the mutilated corbels which were recovered during the restoration, as explained at page 132, have been inserted in places from which the originals were removed for the erection of the School premises. As formerly remarked, the existence of these corbel tables places beyond doubt the fact that the present Nave walls are those of the Chapel of the old Gaunts' Hospital, and they thus serve to connect the present building with the charitable foundation of the Thirteenth Century.*

* "The head-dress on Corbels is worth noticing because the date of a church may thus sometimes be ascertained. The wimple or handkerchief round the neck and chin appears amongst the earliest examples. The date assigned to this is about 1300."—*Handbook of English Ecclesiology*, p. 119. Several of the Corbels at the Mayor's Chapel correspond with this description.

The Tower, as will be seen from a glance at its style, is of later erection, and is built of a warm red stone which does not enter into any other part of the building. This Tower, with its crown of battlements and pinnacles, could it be properly seen, would be a very picturesque object. So little familiar is it, however, that many who have caught sight of it from a distance, grouped with the towers of other Churches, must have wondered to what structure it belonged. Its very existence is unknown to most persons.

Under the parapet of the South Aisle Chapel, adjoining the Tower, are some curious gurgoyles, representing the ape, pig, and other unclean animals, whose presence here may be supposed to have the usual allegorical meaning.

The exterior of the East end, with massive buttresses enclosing its fine Perpendicular window, has a striking appearance.

General Features of the Interior.

The charm of the Mayor's Chapel as an architectural growth is best realised from the Western end of the Nave as the point of observation. Standing at the foot of the steps the eye takes in at a glance types of all the three forms of pointed architecture. In the Nave windows, and the side view of the graceful arches of the North and South Transepts, there is presented the advanced Early English form. The stone work of the blocked-up windows of the South Aisle is so good in design that one longs all the more to see these windows re-opened. They are specially interesting as early Decorated specimens. The window at the Western end of the South Aisle, as already noticed from the exterior, is a beautiful

example of pure Decorated work. In the archway at the entrance to the South Aisle Chapel, the windows within the archway of which a glimpse is afforded from this standpoint, and in the beautiful ornamentation of the Altar Screen and the window above it, the Perpendicular or third pointed style is amply illustrated. The Tower and the Poyntz or Jesus Chapel are of course not visible from this spot, but enough is seen to invest the Chapel with the peculiar interest of development which belongs to many of our ancient ecclesiastical structures.

In continuing this description of the Chapel, its various distinct parts will be dealt with in their chronological order, of which the Nave will serve as the starting point.

The Nave:—A.D. 1230.

The general impression on entering the building corresponds with what we know to be the original purpose of its erection, namely, that it might serve as the College Chapel of the Gaunts' Hospital. It is without columns, and is long and narrow. Originally it was also lofty, with an open timber roof. The windows, of which there were probably at first, while the Chapel retained its simple cross form, four on each side, are plain and dignified in character. The caps on the jambs of those nearest to the East are carved with conventional foliage; the others consist in each case of a series of narrow mouldings either plain or beaded. The height of the windows from the ground, and the bareness of the walls, are corrected by the unique arrangement of bays underneath the several windows and the extension of the moulded jambs down to the string course. This

arrangement allows of much play of light and shade upon what would otherwise be a monotonous space.

The ceiling is nearly continuous from West to East. There is a break at the Western end, where it is carried up into the gable, to accommodate the lofty window inserted in 1822. This beautiful ceiling was constructed at the beginning of the Sixteenth Century, probably at the same time that the Eastern end of the Church was rebuilt, as will be described hereafter. Above it may still be seen by the explorer the framework of the original open roof, the oak timbers of which are still sound and serviceable. The present ceiling is nearly flat, and is formed of a series of square panels with deeply moulded ribs; the panels are ornamented with suns, roses, and Tudor flowers, and at the alternate intersections of the ribs are placed large gilded bosses. The wall pieces are corbelled with demi-angels, and it will be observed that over the Sanctuary, for the distance of one bay, the ornamentation of the panels is even richer than in other parts. At the present time, owing to the new appearance of the restored interior, the ceiling, with the subdued tones of age upon it, lends a peculiar charm to the whole structure.

THE OLD COLOURED GLASS of the Mayor's Chapel was obtained by purchase from a variety of sources, as recorded at page 99, and has been "made up" in the various windows with more or less success. The first two windows on the North side of the Nave are of this mixed character. The first is chiefly composed of glass of late French manufacture with soft neutral tints. It contains the Arms of Henry II. of France, and Diana of Poictiers, with monograms composed of the letters H. and D.; scrolls, with

conventional mottoes, such as "*mentem sanam in corpore sano,*" angels, cherubs, scrolls, festoons, and so forth. The lower panels depict the casting of Jonah into the sea, the beheading of John the Baptist, and other Scriptural and classical scenes. On a scroll below the hilt of the sword in the first light is the date 1543. The glass in this window has been rearranged with great advantage to its general effect.

The second window consists chiefly of striking life-size groups, in deep rich colours, representing the Betrayal, St. Peter smiting the High Priest's servant, the Scourging, etc. In the latter group, the figure of our Lord is prominent, the laceration of His body being represented by the introduction of "sprinkled ruby" on the exposed parts. The figure in the foreground, which is that of one of the mocking pharisees, is richly dressed in a ruby robe. On a small fragment at the right hand edge of the third light, the date 154(3) is repeated. (The last figure is cut off.) In the lower panels of this window are represented Moses with the tables of the law, the marriage at Cana of Galilee, etc.

The third window on the North side, notwithstanding the glass is modern (see page 74), is especially interesting to Bristolians, inasmuch as it contains the names and armorial bearings of some of the notable men who served the office of Mayor, or otherwise distinguished themselves in civic life, in a long past age. Their names are inseparably associated with the importance and enterprise of the City in the early part of the 17th century, and those of a later day have done well to set up this record of them in the Church with which their good deeds were identified. The immediate purpose of the window was to commemorate the founders and benefactors of

Queen Elizabeth's Hospital, or the City School, and the Red Maids' School, both of which were erected on the Gaunts' Hospital estate. The following is a plan of this memorial window; and some particulars of the individuals thus commemorated, relating chiefly to their civic position, are given in a series of biographical notes:—

	1. 1590. Royal Arms.	
2. Arms of the Governors of Queen Eliz. Hospital.	3. John Carr.	4. Arms of the City of Bristol.
5. Robert Dowe.	6. Lady Mary Ramsey.	7. William Birde.
8. Thomas Farmer.	9. John Barker.	10. John Whitson.
11. Edward Colston.	12. Anthony Standbank.	13. James Cotton.
14. Richard Hughes.	15. Samuel East.	16. Samuel Bartnell.

BIOGRAPHICAL NOTES.

2. On the 3rd of April, 1591, the Corporation as Governors of Qu. Eliz. Hosp. obtained a grant of armorial bearings in which the Arms of the City and of John Carr were blended.
3. John Carr. Founder of Queen Elizabeth's Hospital.
5. Robert Dowe. "Merchant Taylor of London"; Exor. of John Carr's Will.
6. Lady Mary Ramsey. Donor of £1000 to Qu. Eliz. Hosp. She was a native of Bristol, and was the widow of Sir Thomas Ramsey, Alderman and Lord Mayor of London. She was also a munificent benefactress of Christ's Hospital, London.
7. William Birde. Sheriff of Bristol in 1573 and Mayor in 1589.
8. Thomas Farmer. Sheriff of Bristol in 1602 and Mayor in 1616.
9. John Barker. Sheriff 1593, Mayor 1606. Second of same name, Sheriff in 1612 and Mayor in 1625. Member of Parliament for Bristol 1623—1627. Treasurer of the Whitson Charity.
10. John Whitson. Sheriff of Bristol 1589 and Mayor 1603—1615. Member of Parliament for Bristol 1605–1614—1620—1625. Founder of the Red Maids School.
11. Edward Colston. Benefactor of Qu. Eliz. Hosp. and founder of many Bristol charities, Member of Parliament for Bristol 1710.
12. Anthony Standbank. Mayor of Bristol 1564.
14. Richard Hughes, "of Ilfracombe." Benefactor of Qu. Eliz. Hosp.
16. Samuel Hartnell. Benefactor of Qu. Eliz. Hosp.

The fourth window, just above the pulpit, was until recently walled-up, and outer buildings stood against it (see pages 77-78). On being re-opened the stone work was found to be in excellent preservation. As a memorial of this re-opening, and to complete the series of coloured windows on the North side, it was filled with stained glass, representing the Ascension of Our Lord, by Sir George W. Edwards. Underneath is a brass tablet with the arms of the donor and the following inscription;—

"*The above window, which previously to the restoration of this Church in the year* 1889, *had been for a long period blocked up, was filled with stained glass by Alderman Sir George William Edwards who was four times Mayor of Bristol, and who received the honour of Knighthood at the hands of Her Most Gracious Majesty Queen Victoria, in the Jubilee Year of her reign.*"

E.

	Royal Arms.	
James George, 1822-36.	Sir John Kerle Haberfield, 1837-8-45-48, 1849-50.	Robert Phippen, 1840.
James Gibbs, 1842.	Wm. Lewton Clarke, 1843.	Richard Poole King, 1844.
William Goldney, 1846.	John Decimus Pountney, 1847.	Wm. Henry Gore-Langton, 1851.

The two windows on the South side of the Nave do not correspond in height with those on the opposite side, owing to the roof of the South Aisle Chapel being carried over their lower portions.

They are filled with the Arms of past Mayors of the City, whose names are given in their order, and the years in which they served the office.

W.

	Isaac Allan Cooke, 1857.	
Robert Gay Barrow, 1852.	James Poole, 1858.	John Hare, 1 61.
John George Shaw, 1853=4.	John Bates, 1859.	Sholto Vere Hare, 1 62.
John Vining, 1855=6.	Odiarde Coates Lane, 1860.	Thomas Porter Jose, 1863.

MONUMENTS.—On either side of the Western entrance are interesting monuments; that on the South side commemorating a descendant of the founders of the Gaunts' Hospital and Church, and that on the North side illustrating the connection of the Church with the Civic life of Bristol. In this diversity of character, they belong respectively to the two great

periods into which the history of the Church is divided.

The effigy of Sir Richard Berkeley lies extended on the right hand side of the entrance. He died in 1604. The figure is clad in the plate armour of the period. The beard is pointed, the hands are closed in prayer, the expression of the face is refined. There is no niche or canopy above the figure, which has been injured at some time to enable it to be placed against a wall. On the entablature at the back, which is surmounted by the arms of Berkeley of Stoke Gifford, the following inscription is recorded :—

Domini : Rich : Berkelæi : Militis : in : svam : mortem : carmen : monitorium :

Cum genus et nomen cupiunt cognoscere cuncti, mentem nemo : si quis qui sim, inquirere pergat, nescio responde : verum hunc se nosse moneto.

Translation.

"Though all men may desire to know my name and race, yet no man may desire to know my mind. If any one should take up the enquiry as to who I am, reply I know not, but let that man be advised to know himself."

Epitaph.

Whom yovth covld not corrvpt, nor change of dayes
Add anything bvt years, he, fvll of them
As they of knowledge, what need this stone prayse
Whose epitaph is writt in the heartes of men,
That did this world and her child Fame despise,
His sovle $\frac{th}{w}$ God, loe here his coffin lyes.

Obiit :
Aprilis : xxvi : Ano. Domini : 1604
Ætatis svæ
71.

Scale 1 inch to 1 foot.

SIR RICHARD BERKELEY OF STOKE GIFFORD. d.1604.

On the right of entrance. Mayor's Chapel.
(St. Mark's Hospital) Bristol.

LAVARS & Co LITH BRISTOL

The personality of this Knight, and the importance of his position, are vividly realised by means of the following extract from Smyth's *Berkeley MSS.* :—

"The said Sr. John (Berkeley) in the 37th of Henry 8th (Knighted the yeare before) dyed of an hurt received by the splinter of a ship (as I have been informed) at Portesmouth, which in the 24th of June in that yeare, Anno 1545, caused an addition to his Will, as therein appears, leaving the said Richard, his eldest sonne, to bee the King's ward, then of the age of fowerteen yeares: whereby this faire branch may perceive itself in the seaven last descents since it issued from the elder stock to have been five times in ward, and the profits of their lands for 72 years during those wardships taken by the Crown.

The said Richard eldest sonne of the said Sir John Berkeley first maryed Elizabeth daughter to Willm. Read of Milton Esqr. by whom hee had issue Henry Berkeley, Elizabeth married to Sr. Thomas Throkmorton of Tortworth, Knight,* Mary, Ann, and Dorothy: and secondly married Ellenor daughter of Sr. Robert Jermy Esq. and widowe of Robert Rowe Esq. sonne of Sr. Thomas Rowe, Knight which Ellinor is yet liveinge Anno 1628.

This Sir Richard (whose invaluable worth and well deservings in his Country governments I many years observed) was Knighted about the 11th yeare of Queen Elizabeth, and was in the 38th yeare of her raigne made Leivtenant of the Tower, to whose trust (before commitment to that prison) Robert Deverox, Earle of Essex was comitted, to be kept at

* See account of Lady Margaret Throkmorton's tomb in South Aisle Chapel.

Essex house in the 42nd yeare of the said Queene, and was author of that excellent booke entituled, A discourse of the felicity of man, or his summum bonum, printed in Anno 1598 the fortieth year of Queen Elizabeth; from whose good counsels, in the first of Kinge James, what time hee was intreated by Henry then Lord Berkeley to keep the solempnity of the feast of Christmas with him and others of like rank at Berkeley Castle, I willingly acknowledge (as from his said booke) to have reaped profit and advantage: nothing therein amisse, save the printer's error in printing his name Barckley for Berkeley: he was one of the Knights of his County for the Parliaments in the first of Kinge James, whose associate was Sr. Thomas Berkeley father of the now Lord George, and was High Serife of the County in the seaventh of Elizabeth, a deputy Leivtenant of his County, and dyed in the second of Kinge James leaving Henry his sonne and heire, and others as aforesaid. The said Henry, eldest sonne of the said Sr. Richard marryed Mirryell daughter of Thomas Throkmorton of Caughton in the County of Warrwick, Esqr."*

Arms—*Gules, a chevron ermine between ten crosses pattée argent.*

The monument on the left of the entrance is that of William Birde, who served the offices of Mayor and Sheriff, and whose name has been frequently mentioned in connection with the founding of Queen Elizabeth's Hospital. Before the recent alterations, this monument stood on the opposite side of the entrance. Barrett speaks of it thus: "In *the chancel* is a very superb monument for William Birde," so that its position must have been several times changed.

* Smyth's *Berkeleys*, Vol. I., pp. 263-4.

William Birde was Mayor of Bristol in 1589, and the state sword which was in use at the time, is represented underneath the epitaph. He died as the epitaph states, on Oct. 8th, 1590.

This monument has been much mutilated, but it is a very fine specimen of Elizabethan work, and presents many interesting features of the classical style. On the frieze there is a series of carvings, representing Scripture subjects,—The Temptation of Eve, Abraham's Sacrifice, and the Resurrection of Our Lord; also skulls and cross-bones and other accompaniments of the sepulchre, in accordance with the ghastly fashion of the day. The carving above the cornice is very rich, and exhibits Birde's shield of arms:—*Arg. a cross botonnèe sa. between four Cornish choughs.*

The following inscription is at the back of the monument:—

Gulielmus Birde obiit Octobris 8, *anno* 1590.
"*Clarus, prædives, sapiens, et pro grege Christi*
Sollicitus, sedem et victum cultumque ministrans
Dormit in hoc tumulo, sed spiritus æthera scandit:
Vix dedit hisce virum Bristollia nostra diebus
Consimilem, ceu virtutem, ceu cætera spectes.
Gratus erat patriæ civis, jucundus amicis
Progeniemque suam multâ cum laude reliquit."

Translation,—

"William Bird died
October 8 in the year 1590
(He was) Illustrious, wealthy, wise, careful for the flock of Christ, administering his household with liberality and piety. He sleeps in this tomb, but his spirit has ascended to the skies. Bristol has hardly in these days produced his equal whether you consider

his intrepid virtue or his other qualities. He was chivalrous to his country, delightful to his friends, and of gracious memory to the kindred he left behind."

Affixed to the wall at the side of Birde's monument is the only brass tablet of ancient date now in the Chapel. It was found during the recent restoration, covered with whitewash, and thrown aside with some useless lumber. The lettering, which is of a very quaint description, runs thus:

WITH IN THIS PLACE AND
NERE HEAR VNTO RESTETH THE
BODYS OF WILLIAM SEARCHFEII D
AND ANNE SEARCHFEILD SONNE
AND DAVGHTER OF ROWLAND
SEARCHFEILD OF THIS CITTY
MARCHANNT

W. S.
OBYT MARCH 1647

A. S.
OBYT SEPTEMBER 1666

This Rowland Searchfeild was doubtless the son of the Bishop of Bristol of the same name, to whom a marble tablet is erected in the South Choir Aisle of the Cathedral. He was Bishop in 1619, and died in 1622. His son, whose children were buried here, was brought up to mercantile life. He was the apprentice of Robert Aldworth, merchant, and took up his freedom 22nd Feby., 1639. The arms on the brass are the same as on the Bishop's tablet: *Azure, three cross bows stringed argent, a chief or. Crest, a sheaf of arrows.*

Part of the City plate, consisting of four silver candlesticks, snuffers, and stand, were presented to the Corporation by Mrs. Catherine Searchfeild in the year 1709.

A fine mural monument on the North side, records the death of Thomas Harris on the 28th Jany., 1797. He was Sheriff in 1753, and Mayor in 1769.

There is also a tablet to the memory of James Gibbs, who was Mayor in 1842, and died 24th Feby., 1855, and another to George Adderley and his daughter Charlotte, the latter of whom died in 1775, and the former in 1786.

On the right hand side of the steps is placed the beautiful marble bust and pedestal of Sir John Kerle Haberfield, who was six times Mayor of Bristol. In 1851 he was presented by his fellow citizens with a magnificent service of plate, of the value of £600. His widow, Lady Haberfield, afterwards bequeathed this service of plate to the City, and it now forms part of the valuable collection possessed by the Corporation.

To the right and left of the lobby are the following tablets—to several members of the family of Alderman Green (1862), to John Bates, who was Mayor of the City in 1859, and who died in 1869, and to the Rev. John Hawkesworth, LL.D., who for 20 years was head-master of Queen Elizabeth's Hospital, and who died in 1866. This tablet was erected by a number of his old pupils.

The South Aisle:—A.D. 1265.

This was the earliest addition made to the original Gaunts' Church, and was erected about the year 1265.

Two massive arches open into the Aisle from the Nave, with an octagonal centre pillar from which the arches spring direct. On the Eastern and Western sides the arches rest on large brackets with corbels below. The bracket and corbel on the Western side are original, and the former exhibits a curious grouping

of animals and foliage. Those on the Eastern side are modern, the originals having been destroyed during former alterations. Below the corbels on either side are affixed to the half-piers, very interesting panels, carved with pinnacles and crockets, and containing the arms of Sir Robert Poyntz and his wife Margaret, daughter of Earl Rivers. Sir John Maclean has recently made the following remarks on these panels :—

"These panels are, without doubt, the ends of an altar tomb erected to the memory of Sir Robert Poyntz, the munificent rebuilder of the Jesus (or Poyntz) Chapel in the Chapel of the Gaunts' Hospital. The arms on both are entirely personal. The achievement on the panel now affixed against the Western respond of the two bays between the Chapel and the South Aisle, relates to that branch of the Poyntz family of which Sir Robert was a distinguished member, and displays the arms of (1) Poyntz, quartering those of (2) Clanvowe, (3) Acton, and (4) Fitz Nichol. The other achievement against the Eastern respond contains the arms borne by Sir Robert after his marriage with Margaret Wydville. They are, however, quartered instead of being impaled, and follow the charges above cited. They are: (5) Wydville, (6) Scales, (7) St. Paul, (8) De Beaulx, (9) not identified, (10) Beauchamp.

In his will, dated 19th October, 1520, Sir Robert directed his executors to provide 'a fyne small marble stone to be laid over the mydds of the vawte which he had already prepared for his burial, with a scripture, making mention of all the bodies that lye buried in the same vawte, and of the dayes and years of their decease.' It would seem that the executors did not follow *literally* the instructions of the testator, but thought it proper to erect an altar tomb over the midst of the vault of

which the panels in question formed the ends, and probably the weight of this structure on the crown of the arch, which was not built with a view to sustaining such a weight, led to the catastrophe which happened in 1730, when the arch fell in and the bodies of the dead were despoiled. It is probable that after this accident the fragments, including the panels of which we are writing, were removed into the Church."*

To this it may be added that amongst the carved fragments now in the South Aisle Chapel are some of similar workmanship to these panels.

The wagon-shaped roof of the South Aisle is carried high up into the side gable. It is constructed of square oak panels with moulded ribs, and with gilt bosses at the alternate points of intersection.

The three blocked-up windows on the South side of the Aisle have been referred to in connection with the restoration. They are formed of two lights, with triangular-shaped, geometrical tracery in the heads. The hollow mouldings are without ornament. These windows are deeply splayed, the moulded jambs supporting inner arches. Even in their present condition these windows form an interesting point of comparison with the earlier Nave windows on the one hand, and on the other with the later window of the same style, but perfected, in the Western gable. The latter, which has three lights, was manifestly an addition to the original design of the Aisle, as the distinct appearance of the wall having been drawn for its insertion was apparent when the surrounding walls were recently laid bare. The remark applied to the exterior of this window applies also to the interior. In its general design, as well as in the

* *Trans. Brist. and Glos. Archl. Society*, Vol. XV., p. 76.

rich details of its ornamentation, it is a pure example of the Edwardian or Decorated window. The outer moulding terminates, as usual, in striking carved heads of a King and Queen. Eastward, the South Aisle must be regarded as originally ending where the iron railing is now placed, the inner Chapel having been erected at a much later period. Near the railing there is a large niche with trefoiled head. The design is of the same bold character as the windows above it. It appears to have undergone alteration, and may have been originally a piscina. Probably an altar once stood against the Eastern wall, before the arch of the inner Chapel was constructed.

Between the arches communicating with the Nave, and on the inner side, there has been fixed the bust of a venerable Bishop, which was found amongst a mass of lumber a long time since, and which has thus been preserved. It is probably the only remaining portion of a tomb that was destroyed. The hands are folded in prayer, and upon his left arm rests the head of a pastoral staff, very richly carved.

THE STAINED GLASS in the Western window of the Aisle is of mixed character, the smaller panels containing very beautiful German work. The large side figures, which are those of Moses and Elias, evidently belonged to a Transfiguration scene; but instead of the central figure of our Lord, we have here a modern St. Peter, who looks very much out of place. On one of the lower panels is an inscription in German, of which the following is a translation: — "Master Bernardus Scheiffer, carpenter, at the present time lay-brother of this Church, and Christina Fischnich his wife, gave these windows. 1702." Of course it is not known to what Church this refers.

Scale 1 inch to 1 foot

W. B. O.

"So Called" SIR HENRY DE GAUNT d 1268

First Master or Prior of the Hospital of St Mark.

(in the Mayor's Chapel)

LAVARS & Co LITH BRISTOL

Above the arch at the Eastern end of the Aisle is the striking figure of Thomas à Becket, Archbishop of Canterbury. It is a finely-enamelled representation of this inflexible ecclesiastic, full of the dramatic force which belonged to his character and career. It formerly had a place in Fonthill Abbey, and was purchased by the Corporation at the Beckford Sale. It is said to be the work of Pearson after a painting by Benjamin West, R.A. The exalted position which Becket occupied in Church and State is indicated by the jewelled Staff and Crucifix grasped in one hand, and the bag containing the Great Seal of the Kingdom held in the other.

In the centre of the bag is a medallion with a representation of the Seal itself. The King is seated on his throne with a sword in his right hand, and in his left the orb and cross surmounted by a bird. Under the Seal is the name of the King with whom Becket so long and fiercely struggled—Henry IJ. The grand artistic effect of this window has been enhanced by the introduction of new stained glass in the quatrefoiled border, in place of the staring red and blue glass which was formerly there.

MONUMENTS.—Historically speaking, the most interesting tomb in the South Aisle is that which carries an effigy, long supposed to represent Sir Henry de Gaunt, the first master-almoner of the Gaunts' Hospital, and who held that position for the long period of about 37 years. He is referred to by Leland as "one Henry Gaunt, a Knight, sometyme dwellynge not far from Brandon Hill, by Brightstow." The same authority in the following language wrongly ascribes to him what was accomplished under the Charter of Robert de Gourney. He is stated to have "erectyd a College

of Priestes withe a Mastar, on the Grene by Seint Augustines. And sone aftar he chaungyd the first Foundation into a certeyne kynde of Religion, and was Governour of the Howse hymselfe, and lyethe buried in the Vesturye undar a flate Stone."

The observations of later years have, however, cast doubts upon the identity of this effigy with the priest, Henry de Gaunt, upon the grounds, that the head is not that of an ecclesiastic, while the dress belongs to a later period than that in which he lived.

The error, supposing it to be an error, is of great antiquity, as on reference to page 77 it will be seen that as far back as 1591 the *three tombs* of the Founders are referred to, one of them being, no doubt, this which is ascribed to Henry de Gaunt. A reference to the Charters will shew the sense in which he was regarded as a Founder.

In any case, the effigy is of great antiquity and interest. It is raised upon a panelled high-tomb of much later construction. The latter is manifestly a restoration, and the inscription along the front cannot be regarded as having any authority. This has every appearance of having been added at a comparatively recent date. The figure probably represents some member of the Berkeley family, and is remarkable on account of its peculiarities of dress—if, indeed, it be not unique. Attention is particularly directed to the high shoes fastened with straps, the jacket laced from top to bottom, and the fastenings of the outer cloak or mantle.

The inscription on the tomb, which recognises none of the doubts that have more recently sprung up, runs thus :—

✠ Henricus . de . Gaunt ✠ Magister . primus . hujus . domus . Sancti . Marci . de . Billeswyck ✠ obiit Mcclxviii ✠

The following description has recently been given by Mrs. Bagnall-Oakeley :—"The figure is dressed in a cote-hardie, or a sleeveless cote laced up in front, with another garment under it which has long sleeves. His legs are covered with tight hose, and on his feet are boots which fasten in front by straps. He wears a waist-belt, into which is stuck on the left side the dagger or analace. Over his shoulders is a long cloak fastened in front by two straps or laces, which are secured by a long button. Over all he wears a hood, which is thrown back on either side of the neck. His hair is closely curled round his head, which rests on a pillow set diagonally, and his feet rest on a dog." *

In the North-East corner of the Aisle is the reputed tomb of John Carr. The evidence that it is John Carr's tomb is slender, and the fact has been disputed. It bears on the front the initials "J. C." and these alone identify it with the founder of Queen Elizabeth's Hospital. The front and ends are quatrefoiled, and relieved by a row of small plain shields. Barrett, who wrote more than a hundred years ago, speaks of it as the tomb of John Carr, and refers to it as "an arched tomb in the wall." Its form and position must therefore have been entirely changed since Barrett's time. There is no longer any arch belonging to it, and it stands as a plain high-tomb. It is evident, however, from the remains of masonry still attached to the exposed end, that some part formerly belonging to it has been destroyed, and that no doubt was the arch referred to by Barrett. Notwithstanding the doubt thrown on the identity of the tomb, it may well be that one who was instrumental

* *Trans. Brist. and Glos. Arch. Soc.*, Vol. XV., p. 91.

in founding Queen Elizabeth's Hospital should, after death, be memorialised in the Chapel, where the children, for whose care and education he gave his manor of Congresbury, for a long period continued to attend service.

Above John Carr's tomb is a tablet commemorating Robert Claxton, who was Sheriff in 1787, and who died 1812.

A mural monument of great civic interest stands overhead in the North-West corner of the Aisle. Although unpretending in appearance, it is the memorial of men who had much to do with the honour and enterprise of the City in the early part of the 17th century. The figure, which is that of an alderman in robes, kneeling at a desk, upon which is an open Bible, represents one Thomas James the elder, who was Sheriff in 1591, Alderman in 1604, Mayor in 1605 and 1614, and who represented the City in three Parliaments, namely, 1597, 1603, and 1614. On the last occasion John Whitson was his colleague. The inscription on the monument, which is now quite illegible, ran thus:—

"*This monument was erected for Thomas James, Merchant, twice Mayor of this City, and Parliament-man for the same in the reigns of Queen Elizabeth and King James First. He died in the year* 1613 (1619).* *And here lieth the body of Thomas James, Esq., of Bristol, Barrister-at-Law, and son of the said Thomas James. He died in the year* 1665. *Here also lieth the body of Alexander James, of Tydenham, in the County of Gloucester, son of the said Thomas James, junr., Esq. He died in the year* 1713."

Around the second Thomas James a very romantic

* J. F. Nicholls' *Bristol Biographies*—Captain Thomas James.

story gathers, which was told by himself in a volume he published in 1633. The substance of this book was given by the late Mr. J. F. Nicholls in pamphlet form, as one of his Bristol Biographies. This Thomas James was originally, as stated on the monument, a Barrister-at-Law, but he became smitten with the fever of adventure and discovery prevailing at the time, and forsaking his clients, he turned his attention to the search for the North-West Passage. The Society of Merchant Venturers projected an expedition and "adventured £800 or thereaboutes." Thomas James was appointed leader of the expedition, and was henceforth known as Captain James. He "made choice of a well-conditioned, strong ship of the burden of seventy ton," and selected "a crew of nineteen choice, able men and two younkers," besides himself. They sailed from Bristol on their perilous voyage on May 2nd, 1631, and made Greenland the 4th of June. After that they suffered the most extreme hardships, being compelled to winter ashore. They sank the ship to save it from being crushed, and afterwards recovered it. In spite of all his privations, and after giving his name to the Bay at the Southern extremity of which he wintered, the heroic Captain brought his ship of seventy tons safely back, reaching Kingroad the 22nd October, 1632.

A curious controversy has recently been revived in the *Athenæum*, as to whether the story of his adventures thus told by Captain James suggested to Coleridge his poem, *The Ancient Mariner*. Certainly the story seems to have been thrilling enough for the purpose; but whatever may be the merits of the controversy, there can be no question about the heroic conduct of the leader of the expedition, and Bristol

may well be proud of that chapter in her history which records the deeds of such brave pioneers as this Captain Thomas James.

On the South side of the South Aisle is a small but beautifully-designed mural monument, in alabaster, to John Cookin, of Highfield. He died at the early age of 11 years on the 12th March, 1627. The figure represents him at that age, kneeling on one knee. His lace collar and cuffs and all the details are very finely carved. In his left hand he holds an open book, and his scholarly pursuits are further indicated by the pens, ink-horn, pencil case, and other devices, which form a border on either side.

Above the last-mentioned monument is a tablet to the memory of Alderman Thomas Camplin, who was Mayor of Bristol in 1826-7, and who died Dec. 8th, 1856. His name is prominently mentioned on the occasion of the Bristol riots, when he seems to have done his best to restore the peace and order of the City. As recorded on the tablet, he gave to the City, for use in the Mayor's Chapel, a valuable service of Communion plate, which is still in use.

To the right of this is a very lofty and richly-carved monument to William Halliard, of Sea House, Somerset. The date is not given on the monument, but according to an inscription on a flat stone in the South Aisle Chapel, he died 8th July, 1735. This monument stands in front of a recess which was formerly a doorway giving access to the Chapel from the passage at the side. The arch of the now blocked-up doorway remains, and the hooks are there on which the door was hung.

Arms — *azure, a chevron argent, between three etoiles, or.*

Underneath the West window is the full-length

seated figure of Henry Bengough, in white marble relief. He was an Alderman of the City, and founded the almshouses for poor men and women of all religious denominations which bear his name. He died in 1818.

There are other mural monuments, tablets, and flat stones which do not call for special notice. They refer to the following:

	Died.
Dorothy Popham Sir Francis Popham	1642 1646
Thomas Moore, and Elizabeth Moore, his wife	1675 1673
Edward Brown, of St. Swithin, Glos.	1689
Catharine Vaughan, of Caldicot	1694
Henry Blaake	1731
Henry Walter, Sheriff in 1704, and Mayor in 1715	1742
Henry Muggleworth, Sheriff in 1741, and Mayor in 1758	1782
John Casberd, D.D., Preb. Bris. Cathed.	1803

The Tower:—A.D. 1487.

Evidence of the erection of the Tower of St. Mark's being an afterthought, and not contemplated in the plan of the original building, is seen in the manner in which the piers and Tower-arch have been carried up in the South Transept, completely destroying the internal proportions of that feature. It will be observed that against the Tower-piers the string-course has been cut on either side. The Transept-arch remains perfect, except that in the erection of galleries at different times the beautiful Early capitals have been sadly mutilated. The South Entrance door is under the Tower, also the doorway into the Poyntz Chapel. Between these two doors is a plain arched piscina, and to the left of the door of the Poyntz

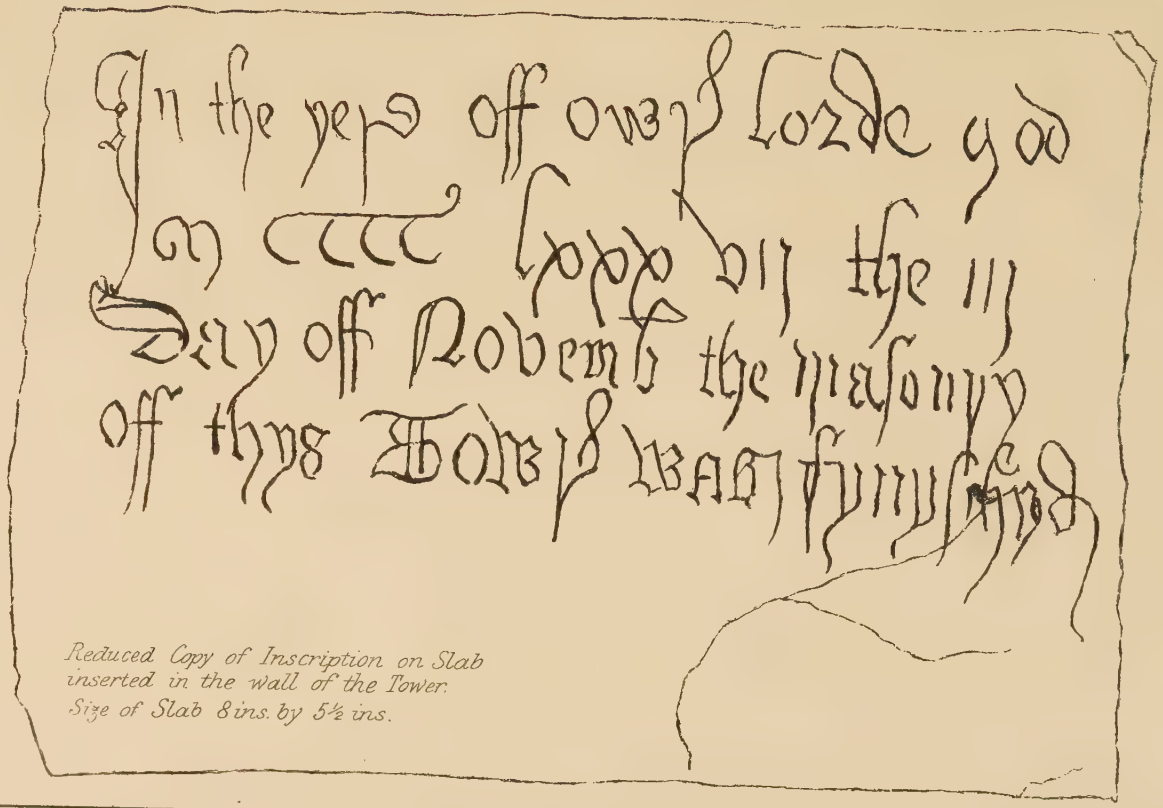
Chapel a bracket is inserted, which probably served as a lamp-rest.

The exact date of the erection of the Tower is afforded by a curious discovery made when the pinnacles were restored in the year 1812. A small slate slab was then found let into the masonry of the upper part of the Tower, upon which the following record was rudely inscribed:—"In the yere off our Lorde God MCCCCLXXXVIJ the iij day off Novemb the masonry off thys Towr was fynyshyd." This curious relic is now placed in the City Treasurer's office, and an exact copy of the inscription, from a rubbing of the original, is here presented.

The Tower is 86 feet in height, and the summit is reached by a series of 113 steps. The landing at the top is 16 feet square, and is surrounded by a high battlemented parapet. There are four pinnacles; one large and richly crocketed. Doors in the stairway give access to the ringing floor and roof of the Church, and there are some curious corbels both on the Tower stairs and on either side of the South door.

The Chancel:—A.D. 1500.

The Eastern end of the Church, with its profusion of late ornament, forms a striking contrast to the plain and even severe character of the Nave. It becomes at once evident, that this portion of the structure must have been re-built, towards the end of the period of its occupation as the Church of the Gaunts. So far, the building speaks for itself, and the hand that accomplished the work, is commemorated on the spot that it so greatly enriched. The importance attached to the Gaunts' Hospital is shewn by the fact that its College Chapel was thus selected for embellishment



Reduced Copy of Inscription on Slab inserted in the wall of the Tower. Size of Slab 8 ins. by 5½ ins.

by one of the liberal Church benefactors of the day, for, in the absence of information as to any official connection of the rebuilder of the Chancel with the Gaunts' foundation, we must look to the renown of the Hospital itself for the motive of his generosity.

This part of the Church was re-constructed about the year 1500, by Myles, or Milo Salley, Abbot of Eynsham, near Oxford, and afterwards Bishop of Llandaff in the reign of Henry VIIth, who died in 1516 and was buried in St. Mark's. His richly ornamented tomb is in the position usually assigned to the founders of sacred edifices, namely, the North East of the Chancel. His will provides for his burial in this position, in the following terms:—"Myles, by the grace of God Bishop of Llandaff, 29th Nov., 1516. My body to be buried in the North end of our Lady Chapel, before the image of St. Andrew at the Gaunts of Bristol." He further directs that his heart be buried at the High Altar in the Church of Marthern, before St. Theodorick. The palace of the Bishops of Llandaff was then at Mathern in Monmouthshire.* This reference to St. Andrew may be explained by the close relation which existed between the Gaunts' House and the Cathedral Church at Wells, which was dedicated to St. Andrew. As the Gaunts' Church was originally dedicated to the "Blessed Mary and Blessed Mark," the other niches were most probably filled with their images. Not only did Bishop Salley in his life-time beautify the Sanctuary of the Church, but by his will he further provided for the maintenance of its ritual. "He bequeathed his best challice and missal to the High Altar in Gaunts' Chapel, with the suit of vestments which he had ordered for the Master, Richard Tyler,

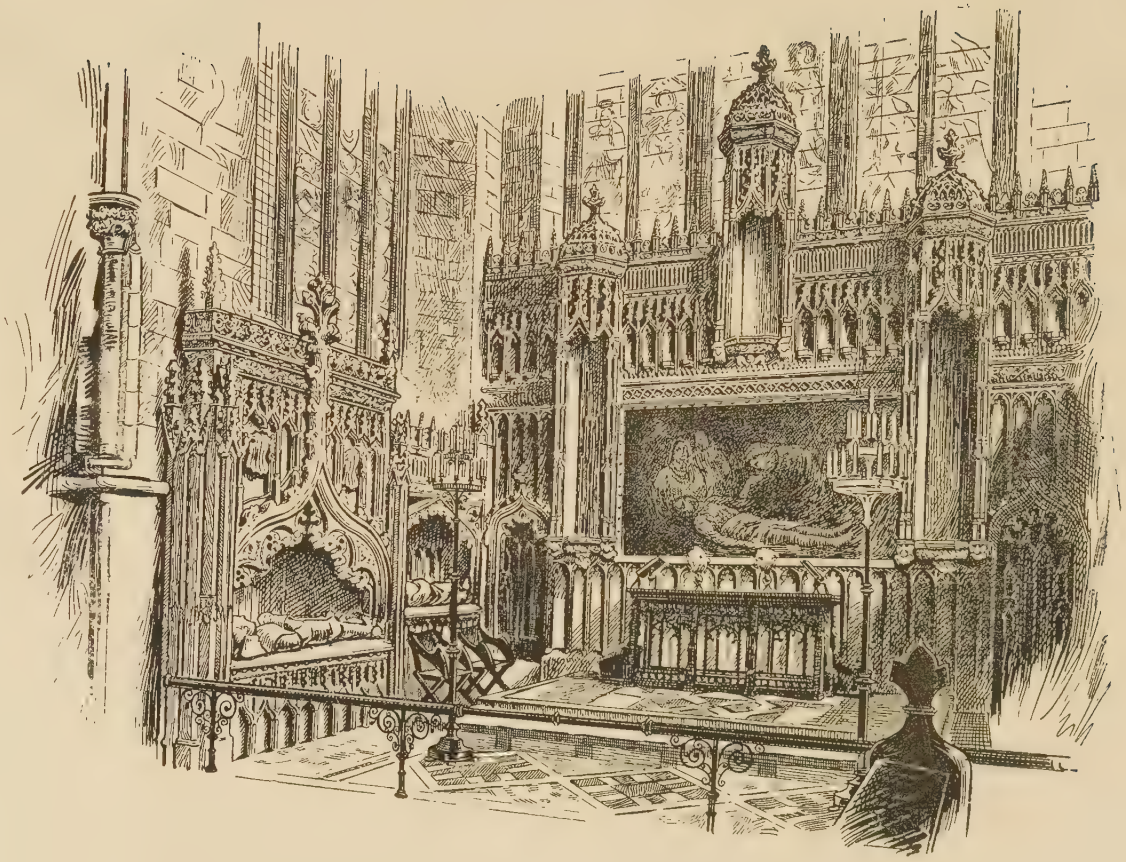
* Nicholas, *Testamenta Vetusta*, Vol. II., p. 538.

his executor in London, and the furniture of his best bed for the same purpose." On either side of the Chancel, an irregular line of joints in the ashlar facing may be observed. These probably mark the limits of the Bishop's work, and within those limits there is found an harmonious group of varied and exquisite architectural features with a perfect wealth of ornament. The Eastern window is a finely proportioned Perpendicular composition of six principal lights, with panel lights above and tracery in the head. Beneath this is the delicately carved Altar Screen, occupying the entire width of the Chancel. This has three unusually fine niches with crocketed canopies. The minute details of the Screen include miniature niches, panelling, fruit and foliage cornices, and Tudor cresting. On either side are richly carved doorways, with blind doors of oak, also richly carved, with representations of those who were historically connected with the Church :* and in the centre is a painting of the Entombment of Christ.

Dallaway in his *Notices* gives a very fine engraving of this Altar Screen, and speaks of it thus :—"The dimensions are small but symmetrical, and of the most delicate tabernacle work, executed in freestone, which I have hitherto observed in England."† He adds, "Perhaps in point of style and æra the nearest comparison may be drawn between this and the sepulchral Chapel of the Countess of Salisbury at Christchurch, Hants, where, as in this instance, the niches are very small and placed in a parallel line." These small niches, eighteen in number, are supposed to have once contained statuettes of silver or copper gilt.

On the North and South sides of the Chancel are Perpendicular windows of four lights. These are

* These doors are modern. † *Notices of Anc. Ch. Arch.*, p. 25.



THE ALTAR SCREEN AND CHANCEL TOMBS,

IN THE MAYOR'S CHAPEL, BRISTOL.

reserved for the insertion of the Arms of past Mayors of the City. (See page 175).

MONUMENTS.—Under the North window are placed the effigies of Bishop Salley and Sir Thomas Berkeley, of Uley, with his wife Catharine, the tomb of the Knight being under what is known as a Berkeley-arched canopy.

The effigy of the Bishop is placed on a high-tomb with panelled front. The arch of this canopy is richly finished with Tudor ornaments, and in the spandrels roses are enclosed in bold quatrefoils. The cornice, panelling, and cresting are all elaborately carved. The latter projects and consists of alternate Tudor flowers and diminutive pinnacles.

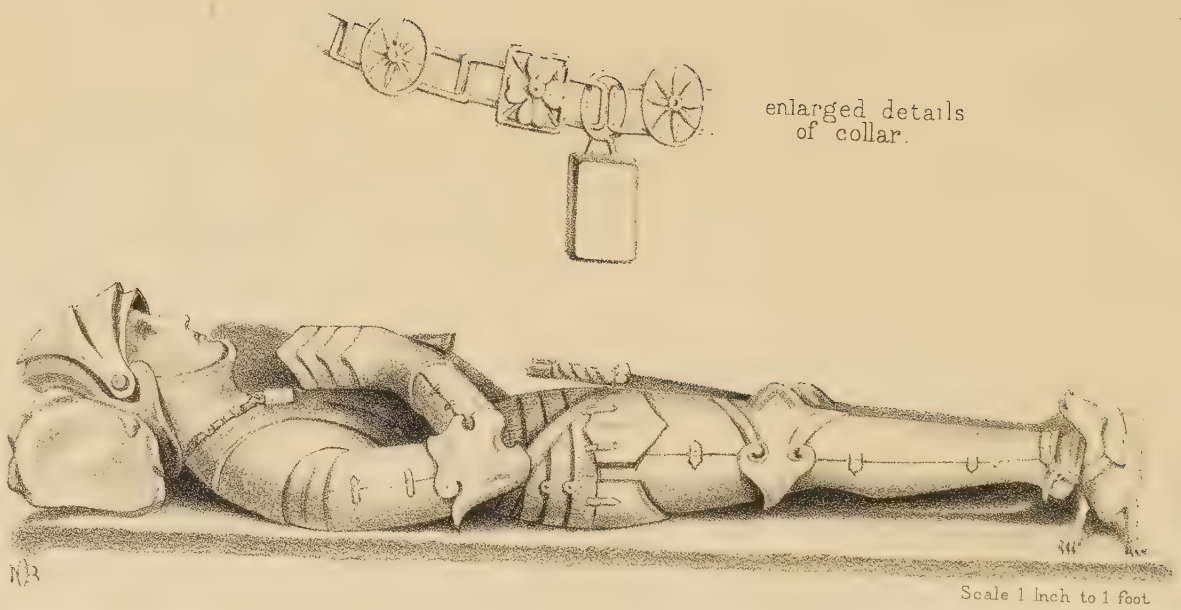
The following is a description of the effigy of the Bishop:—He is represented in his episcopal attire, with a richly-adorned mitre on his head, and a pastoral staff of singular elegance resting on his left side, with the fanon wrapped round the staff. Over the alb, which almost conceals his feet, he wears the tunic and dalmatic with its ample sleeves; and these again are covered by the amice with its standing collar, and the maniple over the left arm. The stole is concealed by the chasuble. On the hands, which are in the attitude of prayer, he wears gloves, and on the middle finger of the right hand the episcopal ring.

The adjoining tomb is that of Sir Thomas Berkeley, of Uley, and his lady, Catharine, daughter of John Lord Bottetourt. The effigies of the Knight and his Lady rest upon a high-tomb, the front of which is ornamented with crocketed niches and pinnacles, and under the soffit is a row of four-leaved flowers. The crocketed arch of the boldly-designed canopy is ogee in form

and is carried up above the lofty cresting, terminating there in a very handsome finial. The arch is doubly foliated, the wide curves of the cinquefoils containing sunk trefoils and flowers, and the cusps are finished with demi-angels. The vault of the canopy is groined, and in the centre of the back is a niche with bracket, in which a figure once stood above the effigies. In the spandrels are surcoats of arms, exhibiting those of Berkeley, Bottetourt, and Gourney, with lion supporters; for Berkeley, *Gu., a chevron ermine between ten crosses pattée, argent;* quartering *or, a cross engrailed sable,* for Bottetourt. On the second shield, *Paly of six or and azure* for Gournay. (See plate II.)

Sir Thomas Berkeley died in 1361, but the monument is of much later date, and it has been objected that its design and the style of the Knight's armour make it impossible that the tomb can be that of Sir Thomas Berkeley. It is however not impossible that the memorial may have been erected long after his death, and in the style which then prevailed. Moreover, Sir Thomas Berkeley died early in life as will hereafter appear, and this is evidently the figure of a young man. That the male figure refers to a Berkeley is undoubted, as the head rests upon a tilting helmet which is surmounted by a mitre. The mitre was the crest of the Berkeleys, and was assumed by them in allusion to their extensive Church patronage.

Mrs. Bagnall-Oakeley has recently given the following interesting description of the effigy of the Knight:—"It is an entire suit of plate armour without any chain whatever. The jupon is discarded, and his body is encased in a metal breast-plate and back-plate, to which are attached several rows of overlapping plates called a skirt of taces, to the lowest of which are



SIR THOMAS DE BERKELEY d. 1361. (effigy later)
In the Sanctuary, St Marks Chapel (Mayor's Chapel) Bristol.

LAVARS & Co LITH. BRISTOL

buckled two short hinged plates called tuilles. He wears the peculiarly-formed helmet known as a salade, with a visor and mentoniere for covering the face, and a peak at the back to protect the neck; his throat is covered by a gorget, and his shoulders by pauldrons, which meet and partly cover the epaulieres, the coudes are very large, and are rivetted to the brassarts. His hands are encased in gauntlets of plate, not divided at the fingers, and have pointed cuffs. A diagonal belt carries a large sword on the left side. The genouillières or knee caps have rayed points. His head rests on a mitre with infulæ, and his feet upon a dog of peculiar form. Round his neck is a collar of alternate suns and roses, two of the many badges of the House of York, of which Sir Thomas was a partizan. From this collar hangs a plain locket."*

The dress of the female figure is remarkable for its plainness and simplicity. The head-dress bears some resemblance to that of a nun, as also does the close-bodied gown with tight sleeves terminating at the wrists. A cape or fichu falls over the shoulders, and reaching below the middle is confined by a broad belt round the waist. The gown, which is loose about the lower part of the person, falls in graceful folds over the feet, which rest upon the figures of two dogs. The only ornament upon this effigy is a necklace of square open links, from the front of which a cross is suspended. The head of the Lady is supported by angels.

The following particulars concerning this Sir Thomas Berkeley and his Lady are given in Smyth's *Lives of the Berkeleys*, and they serve to impart a personal interest to this elaborate tomb:—

"Sir Thomas de Berkeley of Vley.—The 26th

* *Trans. Brist. and Glos. Archl. Soc.*, Vol. XV., p. 98.

May, in the 25th of his raigne, the kinge (Edward III.) recites, That whereas hee had the 28th March, in the 21st of his raigne, in consideration of the good service of Sr. Maurice Berkeley, who dyed at the seidge of Callies, granted to Thomas, his sonne and heire, then within age, his father's lands, togeather with his own marriage; That now to doe him a further pleasure, being to goe with him in his warres beyond seas, and that he may *decentius et potentius se parare*, more decently and powerfully provide himself, hee grants unto him the lands that Margery, his mother, lately deceased, held for her life; And at this time was this Thomas but seaventeen years old and three monthes.

The 12th of June, in the twenty-eighth yeare of Edward the Third, this Thomas de Berkeley now called of Vley, sonne of Sr. Maurice de Berkeley, for twenty marks, had a licence to purchase in fee the manor and Advowson of Rockhampton of the said Sr. John Mautrevers, which was nowe re-granted to the said Sr. John Mautrevers and to the heires males of his body, with a remainder to the heires of this Thomas in fee; In the Issue of which Thomas it continued till Sr. Richard Berkeley in the 6th, 7th, 8th, 9th, and 10th years of Queen Elizabeth severally allyened the same to the particular farmers thereof; and this yeare alsoe was the said Thomas Berkeley of Vley knighted.

In July in the 29th of this Kinge this Sr. Thomas de Berkeley goes beyond seas, with the Prince of Wales into France; and haveing a little before marryed Katharine sister and co-heire of John Buttetort Esquier, sonne and heire of Sr. John (who as a peere of the realme and somoned to the Parlia-

ments in the 3rd, 4th, 5th, 6th, 7th, and 8th yeares of Edward the Second), settles his estate in the manors of Kingsweston, Aylberton, and others upon her for her life; and nowe went alsoe in company togeather Maurice eldest sonne of Thomas lord Berkeley, his cozen germaine, Sr. Nicholas Berkeley of Dursley, Sr. Peter de Veell, sonne and heire of Sr. Peter de Veel of Tortworth, and divers other of those parts, as after followeth. And before his return, was in the yeare followinge at the wonderfull battle of Poitiers, soe incredibly celebrated in histories, wherein the English had twice soe many prisoners as they were themselves, whereof more is said hereafter in the life of the next lord Thomas.

On the 8th of September, in the 33rd year of his raigne, licence is granted to the said Sr. Thomas Berkeley of Vly to let his lands in Brugham, Mersinden, and Hershill, in Scotland, neere Berwike, which now lye waste and untilled, to what persons hee would. And the kinge at his request takes into his protection all such his tenants and farmers, the better to encourage them to take of him; and this the rather because hee is nowe going with us into France, saith the kinge in this record.

The 28th of October following, the kinge took ship, and with this Sr. Thomas de Berkeley of Vley, went Sr. Edward Berkeley, Sr. Nichs. Berkeley, Sr. Simon Basset of Vley, Maurice sonne of Maurice Berkeley, grandchild of Thomas then Lord Berkeley, Sr. Peter de Veel, and others of that family and neighbourhood; and the kinge returned the 18th of May next after.

In the 35th of Edward the Third dyed the said Sr. Thomas de Berkeley of Vley, the fryday before

Michmas day, then twenty-seaven years old; and held the manors of Kingesweston, Aylberton, Vley, and Kingston Seimor, Joyntly with the said Katharine his wife, who survived him, and the manors of Brightmerston and Mildeston in the County of Somerset to himself and his heires; and the manors of Ruthnocke and Stratfeild in Hampshire, leaving Maurice his sonne and heire, then three years old, whose wardship for body and lands was for fowerscore marks granted the 12th of November in the 37th of Edward the Third by the kinge, to S^r^ John de Thorpe to whom the said Katharine was re-marryed; and shee after dyed in the 11th of Richard the Second."*

These brief particulars of Sir Thomas Berkeley have more than a personal interest. They afford a most striking picture of Mediæval military life in the days of Edward III. In a few words are recorded the death of the Knight's father at the siege of Calais, the paternal oversight of the orphan by the King, the introduction of the young Knight to the toils of the battlefield, the coming and going between the home-land and the seat of war, the gathering of the heads of great families about the person of the King, the customary provision against the risks of strife, the presence of the young Knight at the ever memorable battle of Poitiers, his early death in the midst of a brilliant career, his child in turn left an orphan in infancy. These are the memories that gather round this tomb, and they cast a singular spell of reverence over the mind, as we realise the history and biography of five hundred years ago thus blended and commemorated.

A memorial stone once in the Chancel, seems to

* Smyth's *Lives of the Berkeleys*, Vol. I., pp. 256-7.

have disappeared during the alterations of 1870, and that the record of its being there may be preserved, Barrett's account of it is here repeated. The inscription ran,—"Here lieth the body of Robert Gorges who departed this transitory life March 1, 1619. Also Sir Robert Gorges, Knight, and Elena his wife who died 5th November, 1617." The historian adds,—"This is of the family of Gorges of Wraxal, near Bristol, where they had a seat and park. They bore anciently for arms, a whirlpool, in allusion to the name, afterwards *checky or and azure.* The present Lady Dowager Bamfylde is the last of this family whose son Sir Charles Bamfylde possesses the manor of Wraxal and there resides in 1788. Ralph de Gorges by Edward 1st was summoned to parliament and was at the seige of Karlaverock Castle in Scotland of whom one says 'There saw I Sir Ralph de Gorges, a new-dubbed knight, more than once beaten down to the earth with stones, but he was of so great a spirit as not easily to desist; all his harness and attire was mascled with gold and azure.' "*

On the South side of the Chancel there are four sedilia, with carved canopies. This arrangement appears to be unusual, the number generally being three. The number four in this case may have some reference to the original constitution of the Gaunts' House, which provided for a Master and three Chaplains. To the left of the sedilia is a niche containing an octagonal piscina, with carved basin and a narrow stone shelf at the back. Corresponding with this and on the right of the sedilia is another niche, the lower part of which seems to have undergone alteration.

THE COLOURED GLASS in the East window appears

* Barrett, p. 351.

to have been arranged as at present, in conjunction with the extensive alterations to the Church made in 1820 and following years. The window presents a curious medley of subjects, suggestive of the actual fact, the purchase of the glass at a sale, and there is considerable difficulty in determining the meaning of some of the panels in their present disconnected condition.*

Barrett has the following note with reference to the appearance of the window in his time (1789), from which it would seem that some of the glass which once ornamented the window has altogether disappeared, other portions being removed to the second Nave window where they still remain. "Behind the Altar is a lofty window of painted glass, which has been taken away and plain glass fixed in its room. It represented in the most beautiful colours Judas betraying our Saviour and delivering him to the soldiers, the Scourging, the Bearing of the Cross, Crucifixion, Taking down from the Cross, and Ascension from the tomb. The figures were large and in good drawing, above these in the upper part of the window still remain painted in glass, the arms or badge of the House, Robert de Gourney, and the Berkeleys."†

Respecting the window as it now stands, Mr. Winstone states that the centre figures, as well as most of the specimens of *Cinque cento* seem to be of Flemish workmanship.‡

First Light. — Under the cusping of the first light (left hand) is a shield with the arms of Robert de Gourney: *Paly of six, or and azure.* The lower

* This glass was purchased at a sale of the effects of Sir Paul Bagot of Gloucestershire. Evans, p. 317.

† Barrett, p. 344. ‡ *Proceedings Brit. Arch. Inst.*, 1851, pp. 157-8.

part of this division of the window contains a richly-robed, full-length figure of St. Thomas the Apostle, with his emblem, the square rule.

SECOND LIGHT.—In the upper part of the second light are the Royal Arms of England, and underneath is a panel by some supposed to represent the meeting of Jacob and Esau with their numerous attendants. It probably represents a secular historical scene. The lettering "striphon" is on the skirt of the right hand figure. At the bottom of this light is an interesting specimen of a merchant's mark, and above this are the arms of Hugh le Despencer the younger:—*Per cross argent and gules, on the second and third a fret or, over all, a bendlet sable.**

THIRD AND FOURTH LIGHTS.—In the third and fourth lights are companion figures of St. Katharine and St. Barbara. The former wears the crown of martyrdom, and her left hand holds a sword, the pommel of which is ornamented with the fleur-de-lis. At her feet is a broken wheel. The figure of St. Barbara is even more beautifully executed. She holds a palm branch in one hand, and an open book in the other; and behind is her emblem, a tower. Underneath the figure of St. Barbara is the shield which was formerly placed in the upper part of the window, containing the arms or badge of the Gaunts' Hospital: *Gu. three geese passant argent.* This latter is a very ancient piece of glass, it being quite honey-combed with age. It is a pity it is not placed in a

* Hugh le Despencer, the younger, who was slaughtered with such shocking barbarity at Hereford, 1326, married Eleanor, the eldest of the three daughters of the last Gilbert de Clare, who was slain at Bannockburn in 1314.—*Trans. Bris. and Glos. Arch. Soc.*, Vol. IV., p. 237.

more prominent position. In the upper tracery of the third light the arms of de Gourney are repeated, and under the cusping of the fourth light are the arms of Berkeley of Stoke.

FIFTH LIGHT.—In the fifth light are two panels, the upper one representing St. Cuthbert of Durham with the head of St. Oswald in his hands.

The lower panel of this light represents the Assumption of the Virgin Mary.

SIXTH LIGHT.—The sixth light contains the oldest panel in the window. It is a curious piece of landscape with the figure of St. Anthony dressed as a monk in the foreground. In one hand is the crutch staff, and from his girdle depends a chaplet of amber beads. Upon the exterior of this panel the names Newham and Parsons have been roughly incised, with the date 1382. The upper panel in the same light represents Joseph receiving the angel's message respecting Mary (Mat. i., 20). Mary is in the foreground in the attitude of devotion. Joseph's is a somewhat indistinct figure on the right hand, reclining on a couch, under a kind of balcony.

The tracery of this window is chiefly filled with odd pieces of old glass, containing all sorts of devices. From the character of some of these, it may be inferred that they are parts of early windows destroyed. In the principal lights are a few shields of arms that have not been identified. They may or may not have belonged originally to this window.

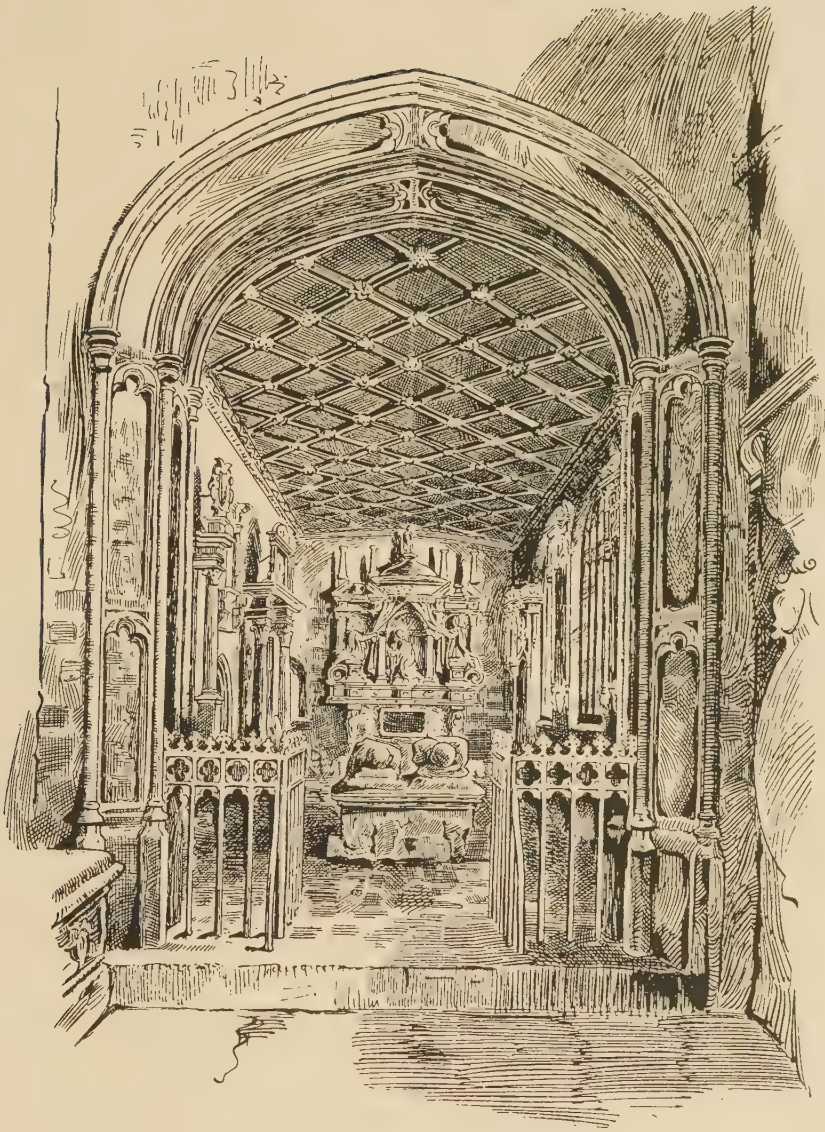
The North window of the Chancel contains the Arms of the last series of Mayors of the City, continued to the present time. The series commences at the top of the right hand.

Charles Wathen, 1884=5=7=8-9, 1890.	John Avery Jones, 1875.	Thomas Canning, 1870.	William Naish, 1864.
Charles Bigbett, 1891.	George William Edwards, 1876=7=8=86.	William Bathway, 1872.	Elisha Smith Robinson, 1866.
	Henry Taylor, 1879.	Thomas Barnes, 1873.	Francis Adams, 1867=8.
	Joseph Dodge Weston, 1880=1=2=3.	Christopher James Thomas, 1874.	William Killigrew Wait, 1869.

THE NORTH WINDOW OF THE CHANCEL, CONTAINING THE ARMS OF THE ABOVE MAYORS.

The South Aisle Chapel:—A.D. 1510.

There is no specific date assignable as that of the erection of this addition to the Church, no record of the circumstance having been met with. The general style of the windows would shew that it must have been somewhat in advance of the Poyntz Chapel, but from the similarity of details it would appear that the three separate portions of the Church—the Chancel, the South Aisle Chapel, and the Poyntz Chapel—must have been nearly contemporaneous. As the intermediate addition, 1510 may be safely given as about the date of this South Aisle Chapel, which was manifestly constructed to fill the vacant space between the South Aisle and the Tower. It is approached by a very fine Tudor arch. On either side the three faces of the archway are panelled, with slender shafts and caps between the divisions. The present iron railing and gateway are of modern erection. The roof is placed at a much lower level than that of the adjoining South Aisle. Notwithstanding it is so comparatively low, it is four feet above the sills of the windows on the South side of the Nave, and to that extent those windows had to be filled up to accommodate this roof. The panelled divisions of the roof are arranged lozengewise, and at the intersection of the mouldings are gilt bosses. These are unusually varied in character, and include the crown of thorns, instruments of the Passion, the rose, portcullis, various monograms, shields, and other devices, all being repeated at intervals. The Chapel is lighted by three windows of four lights each, with tracery heads, but owing to the nearness of the adjacent buildings the light is generally dim, and the usual appearance of the Chapel is decidedly weird. It is only when the



THE SOUTH AISLE CHAPEL,

IN THE MAYOR'S CHAPEL BRISTOL.

afternoon sun shines through the West window of the South Aisle, that it is seen to advantage.

On the South side are two niches between the windows with handsome canopies. The canopies are formed of three crocketed arches running up to the cornice and crest. In the moulding of the cornice is the Tudor rose with other ornaments. In the South-East corner is a single sedile, rising from the ground to a height of twelve feet. The front of the seat and back of the niche are panelled. The interior of the canopy is richly groined, and in this and other respects the work is similar to that of the niches between the windows, but on a larger scale. It is a piece of very fine work deserving a place where it could be seen to more advantage. To the right of this sedile is a broken piscina. This is one of the rare instances in which the piscina is placed to the West of the sedile, instead of the usual position, to the East thereof. It is easy to see that in this case the architecture of the apartment required this departure from custom. The Eastern wall, now occupied by the Baynton monument, was formerly the place of an altar.

In the North-East angle is a remarkable example of the hagioscope or squint, the purpose of which in our ancient churches has been so much discussed. The explanation that it was to enable persons, for some reason excluded from the Church proper, to obtain a view of the High Altar, might in this case be considered appropriate. Doubtless in connection with the benevolent activities of the Gaunts' Hospital people of all sorts would resort to the building; and inasmuch as there was at one time an entrance to the South Aisle at the South-West corner, outsiders could enter there and pass into this inner Chapel

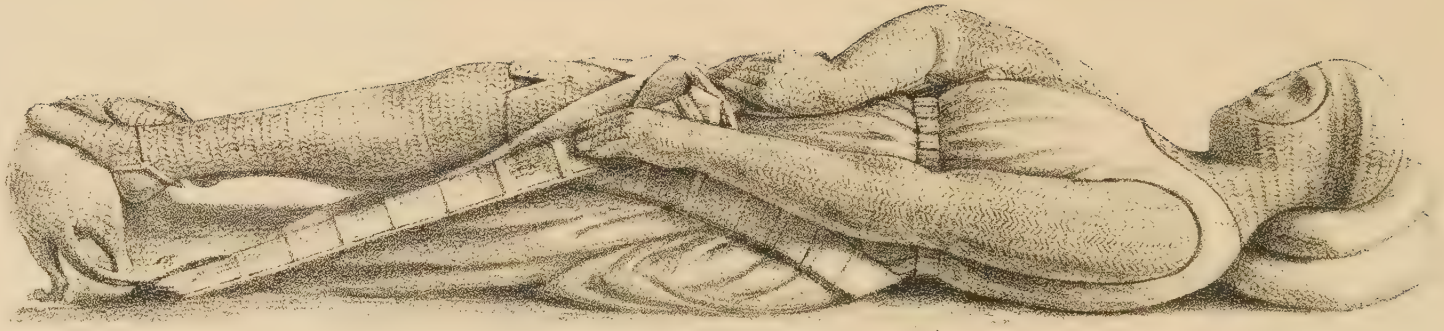
without going into the Nave at all. This hagioscope is figured in Parker's *Glossary of Architecture*, p. 254. Such openings are not often ornamented or glazed, and this example is interesting on account of both those peculiarities. The leading of the quarry glass is certainly ancient, and in the centre is a medallion of early painted glass. It represents the head and shoulders of a knight protected by a cape of mail and helmet. This has been erroneously supposed by some persons to represent Maurice de Gaunt.

There was formerly a doorway leading into the Nave on the North side of this Chapel. It was in existence in Barrett's time, and its position is shown by the recess in which the tablet to the memory of Thomas Clark is placed.

MONUMENTS.—Apart from its architecture, much interest attaches to this side Chapel on account of the many memorials of the dead which have been placed within it. Of these the most striking are the effigies of Maurice de Gaunt and Robert de Gourney, the joint-founders of the Gaunts' Hospital (see page 5), which are placed side by side on the floor of the Chapel. The following carved inscription was at a modern date added to the effigy of Maurice de Gaunt:—

"Mauritius . de . Gaunt . hujus . loci . fundator . Obiit . M·C·C·X·X·X."

The effigy of Robert de Gourney is without any similar inscription. On the inner side of each, however, there are the remains of painted inscriptions. That on the effigy of Maurice de Gaunt was the same as was afterwards carved on the opposite side. That on the companion effigy ran thus:—ROBERTUS DE GOURNEY, etc. (remainder indistinct). These painted

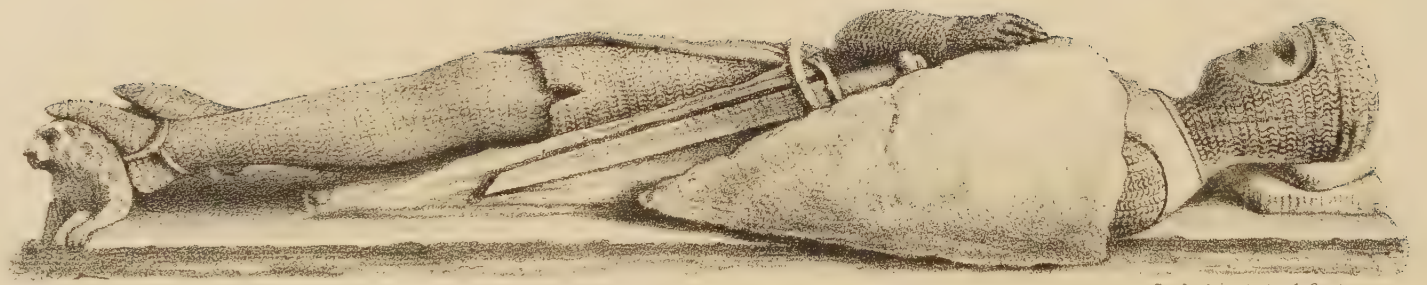


Scale 1 inch to 1 foot.

MAURICE DE GAUNT d.1230.

(In the South aisle, Mayor's Chapel, Bristol.)

TAVARS & Co LITH. BRISTOL



Scale 1 inch to 1 foot

ROBERT DE GOURNEY d.1260.

In the South aisle, Mayor's Chapel Bristol.)

LAVARS & C° LITH. BRISTOL

inscriptions existed no doubt at the time when, according to Dallaway, the effigies occupied their former positions in the Chancel.* (See page 77.)

Colonel Bramble has given the following description of these early and interesting effigies, which are figured in *Skelton's Antiquities*, Plate 10 :—

"Maurice de Gaunt is represented in a hauberk, with sleeves covering the arms and hands, and coif covering the head, all in one continuous piece, and chausses covering the legs, the whole being of linked mail. There is no admixture of plate whatever. The figure wears a long flowing surcoat, open nearly to the waist, where it is secured by a broad belt, from which depends diagonally by two straps a broad heavy sword, with cross hilt, the arms of the guard being slightly curved—as is not unusual with early effigies—towards the point of the sword. The figure is represented as cross-legged, and as holding the scabbard in his left hand while he sheathes his sword with his right. He does not carry a shield. On the heels are plain prick spurs, *i.e.*, spurs ending in a single point instead of a rowel.

The effigy of Robert de Gourney is very similar to the former, but the sword and belts are much lighter, and the coif is not continuous with the hauberk, but is in the form of a flat circular cap or coif, laced to the hauberk above the ears. On the left arm is a kite-shaped shield, but with the top straight. The hands are crossed, not folded, over the heart." †

Against the North wall are two lofty monuments of classical design, with effigies in the armour of a late

* *Trans. Archl. Inst.*, 1851, p. 172.

† *Proceedings Clifton Antiquarian Club*, Vol. I., p. 42.

period. It is worthy of note that in this side Chapel there are illustrations of both the earliest, and almost the latest forms of defensive armour, and one cannot help contrasting the restful dignity of the 13th century effigies of Maurice de Gaunt and Robert de Gourney in their complete suits of mail, with the stiffness and cumbrousness of the two figures now referred to, nearly four hundred years later.

The first of these, in the Jacobean style, is that of George Upton, Esquire, and is of the year 1608. The effigy is extended on the right side, the head resting on the right hand and the elbow on a cushion. The left hand is placed on the hip. The plate armour is in this case associated with a ruff collar, pleated skirt, and square-toed boots. The effigy and monument have been profusely coloured and gilded, only the faded remains of which are now seen. The following is the epitaph now also much faded :—

"*Memoriæ æternæ viri optimi et ornatissimi Georgii Upton Armigeri qui cum* 55 *Annos bene vixisset, placide obdormivit Januarii* 25 *natali suo A.D.* 1608.

Quæ lux prima tulit te, te abstulit, ergo superstes
Cum nequeas vitæ vivere vive neci:
Integra vita fuit, pia mors, mens dedita Christo,
Hæc facient tumulo te superesse tuo.
Lugens posuit Edwardus Bisse."

Translation.

"To the undying memory of George Upton, Esquire, an excellent and cultivated man; after a well-spent life of 55 years he quietly fell asleep January 25th (his own birthday), A.D. 1608.

The day which first brought thee forth, the same also took thee away; wherefore though thou art unable to live on earth, yet thou shalt survive in heaven. His

life was without blemish, his death was peaceful, his affections were fixed on Christ. These things will cause his memory to reach beyond his tomb.

In sorrow Edward Bisse erected this."

The second of these two monuments is of the year 1635. It was erected to the memory of Margaret Throkmorton, wife of Sir Baynham Throkmorton. They are both represented in effigy, and also an infant child, who, from the epitaph, seems to have lost its mother in infancy. Sir Baynham presents a fine military appearance, with his head uncovered and with flowing hair. He wears a wide lace collar over his shoulders. The narrow taslets cover the front of the skirt and wide breeches, and reach down to the knee-plates. The boots are very wide-toed. The figure of the lady is resting on the right side, and is richly dressed in the costume of the period. With one hand she grasps the hand of Sir Baynham, and with the other holds the infant, who is most quaintly dressed. This was a most costly monument, being constructed entirely of coloured marbles. It has, however, been sadly mutilated and neglected, and the following curious epitaph is now scarcely legible :—

"*Dedicated to the never dying memory of the Lady Margaret Throkmorton, the late wife of Sir Baynham Throkmorton, of Clowerwall, in the County of Glouc., Baronet, and youngest daughter of Mr. Robert Hopton, of that ancient and worthie family of the Hoptons of Witham, in the County of Somerset, Esquire, who lifted up her soule to God upon the* 18*th day of August in the year of our Lord* 1635 *and of her age above* 25.

A precious Femme, a Margarite, was lent
To crowne Throkmorton with a rich content;
Contented he his Margarite did set
In's faithfull breast his choisest cabanet.

She wished no better till her lustre drew
The King of Heaven to like her gracious hue,
Who, deeming it unfit a subject should
Longer enjoy a femme of that rich mould,
Tooke back his loane, and fixing her above,
Left to Throkmorton this sole pledge of love.
Mors rapax, urna capax, sed spes tenax."

On the floor of the Chapel, in front of the monument is a flat stone, with the first part of the same inscription thereon.

The family of this Sir Baynham Throkmorton was connected by marriage with that of Sir Richard Berkeley, whose monument at the West entrance has been already described (see page 146).

The exact relationship is given in the following notes from Smyth:—

"The said *Elizabeth* daughter of Sir Richard Berkeley formerly mentioned to be maryed to Sir Thomas Throkmorton of Tortworth, Knight, have issue Sir William Throkmorton, created Baronet (1611), Margaret, Mary, and Elizabeth.

The said Sir William Throkmorton by Cicely his first wife, daughter and co-heire of Thomas Bainham of Clowerwall (now known as Clearwell), Esq., hath issue Baynham Throkmorton and many others."*

That is, Sir Baynham Throkmorton's grandfather married Elizabeth, eldest daughter of Sir Richard Berkeley.

This Sir Baynham succeeded his father in 1628, when he was aged 22 years. He married, as is stated on the inscription, Margaret, daughter of Robert Hopton, and sister and one of the co-heirs of the famous Sir Ralph Hopton, created Lord Hopton of Stratton in 1643, ob. s.p. Sir Baynham died at Westminster,

* Smyth's *Lives of the Berkeleys*, Vol. II., p. 181.

on 28th May, 1664, and was buried in St. Margaret's Church the following day. He survived his wife nearly 29 years, and, probably, in his lifetime erected this superb monument to her memory and his own, intending to be buried here with her, but the fates disposed otherwise. There is a monumental inscription to him in the Church of Newland.*

In the North-East corner of the Chapel is a monument to the memory of several members of the Aldworth family, named respectively Thomas, John, and Francis. The Aldworths were famous in this City for their enterprising character and high station. In this monument the Gothic re-appears, but with its latest and poorest characteristics. It has octagonal columns, cusping in the panels, and Tudor ornaments above the cornice. There are two kneeling figures, father and son, the elder in alderman's robes, with the ample ruff collar, tight-fitting jacket with slashed sleeves, and trunk hose of the period; the younger with a loose cape over similar garments. The monument has been robbed of its metal shields and other ornaments, and only partially repaired. Barrett states† there was the following epitaph "on a table":— "*Thomas Aldworth obiit Februarii 25th, Anno* 1598." This no longer appears, and with it have also gone the following lines, which no doubt disappeared when the monument was removed from the right hand of the Altar, where it formerly stood:—

"*Bristoliæ quondam qui mercatoris in urbe*
Munere functus eras, bis quoque prætor eras,
Hæc cineris Aldworthi tuos tenet urna, sed omnis
Virtutis meritis arctior urna tuis, &c."

* *Trans. Bris. and Glos. Archl. Soc.*, Vol. XV., p. 83.

† Barrett, pp. 350, 351.

Under the kneeling figures the following inscription still remains :—

"*Hic jacent Johannes Aldworth, civis, mercator, hujus civitatis vicecomes, hujusque orphanotrophii quondam thesaurarius, qui obiit* 18 *Decembris* 1615 *ætatis suæ* 51 *: et Franciscus filius ejus optimæ spei juvenis qui* 5 *Septem.* 1623 *obiit, ætatis suæ* 24. *Terram cum cælo commutavit placidè in Domino requiens.*

En pater et natus tumulo conduntur eodem
Ille rei multæ, sic fuit ille spei :
Ille probus prudens, pietatis cultor et æqui,
Qui norit lector, crederet, iste foret,
Ille viæ medium cum vicerit, iste sed oram,
Cum Christo regnant sauviter in patriæ."

Translation :—

"Here lie John Aldworth, burgess, merchant, Sheriff, and formerly treasurer of the orphanage of this City, who died 18 Dec. 1615 in the 51st year of his age : and Francis his son, a youth of brightest promise, who died 5 Sept. 1623 in his 24th year. Quietly sleeping in the Lord earth is changed for heaven.

So, father and son are hidden in the same tomb ; the one wise, honourable, of unobtrusive piety, of as much action as the other of hope : What the reader believes, let him know must be so ; the one having reached the middle of life, the other the verge, both reign sweetly with Christ in Paradise."

Thomas Aldworth was Mayor in 1582, and on the front of the pommel of one of the state swords, known as "the Lent sword," the following legend is engraved, with the date 1583 :—

"This sworde we did repaier,
Thomas Aldworth beinge maior."

This Thomas Aldworth is said to have taken the lead with the Bristol merchants in fitting out an expedition for the discovery of the coast of America S.W. of Cape Breton. It was proposed to raise for the purpose 1,000 marks, and furnish two ships, one of sixty and the other of forty tons, for the purpose.* With such modest resources were the great enterprises of former days accomplished!

John Aldworth was one of the benefactors of Queen Elizabeth's Hospital. He gave £50 in 1598. He is described as "Merchant and Sheriff of this City, and sometime treasurer of the Orphan Asylum."

At the East end of the Chapel is a pretentious monument commemorating Maria Baynton, which fills the greater part of the wall-space there, in the position once occupied by the Altar of the Chapel. Seyer speaks of this monument, in some MS. notes, as "frightfully fine." It is said to have been the work of the father of Colley Cibber.† Under a heavy canopy it represents a lady kneeling on a cushion, and on either hand a man, probably the lady's sons, also kneeling, and drawing aside a curtain as if to reveal the centre figure. Barrett, who must be again referred to, describes the monument as being "in the West Aisle, next the pulpit;" that is, as we should now say, "in the Nave." It was probably removed when the plaster canopies and stalls were erected in 1820. On a tablet underneath is the following lengthy epitaph, which is only interesting as illustrating the taste of the age, and as shewing how far fulsomeness and sentimentality can be carried:—

"*Mem. sacra hic sita sunt ossa ornatissimæ Fœminæ, Dominæ Mariæ Dom. Edoardi Baynton, nuper de Bromham*

* Barrett, p. 686. † Evans, p. 224.

in Comitatu Wiltoniæ Relicta, Fœmina fuit ad antiquum morem Composita, Illibatæ Vitæ, pietate, Forma et omni Laude maternali Virtute Mŭliebri ornata Quæ postquam vitam nimis eheu brevem nec a molestiis penitus liberam, piam tamen pudicam castam, generosam hospitalitate charitate, aliisque quam plurimis virtutibus excultam omnibus, etiam egenis, caram egisset; eam cum ingenti omnium utriusque; sexûs, quibus aut fama, aut facie nota fuit, luctu ac dolore reliquit, pro fœliciori commutavit, et Christo placide obdormivit ætatis suæ, Anno quadragessimo secundo et Domini servatoris M.D.C.LXVII. *Sordes Terra tenet, tenet Ingens spiritus aethrâ. Huic ejus filii dom. Robertus et dom. Nicolaus, quos utero conjugali fructifero peperit hoc mœrentes posuêre monumentum."*

Translation.

"Sacred to the memory of an illustrious woman (whose remains lie here), Lady Maria, relict of Lord Edward Baynton, lately of Bromham, in the County of Wiltshire. She was a lady of the olden style, of unblemished life, adorned with piety, beauty, and with every maternal grace and female excellence. In her mode of life (though, alas! her stay here was too brief and by no means free from troubles) she was frank, religious, trusty, modest, chaste, eminent for hospitalities and affections and ennobled by well nigh every virtue; all men and especially the poor were the objects of her regard. Her removal from this life occasioned great grief and sadness to all of either sex to whom she was known, either by report or by sight. She changed this for a happier scene, and sweetly fell asleep in Jesus in the 42nd year of her age in the year 1667. The earth holds her dust, her spirit has passed to heaven. Her sons Robert and Nicholas have here sorrowfully placed this monument."

There is a small mural monument to Elizabeth James, wife of "Fravncis James, doctor of the Civill Lawe," who died 1st May, 1590, and another, much decayed, to William Swift, who died 1623.

PAINTED GLASS.—In the windows will be found a series of 24 German medallions noticeable for the extremely minute and finished character of the work. Some are executed in monochrome, and others are varied in the colouring. It is somewhat remarkable that Mr. Winstone, in speaking of the glass in the Mayor's Chapel, makes no mention of these rare medallions. The subjects are partly scriptural and partly monastic, and in some instances it is not easy to determine what is intended to be represented. The following numbered plan will be of assistance in identifying the subjects :—

LEFT-HAND WINDOW.

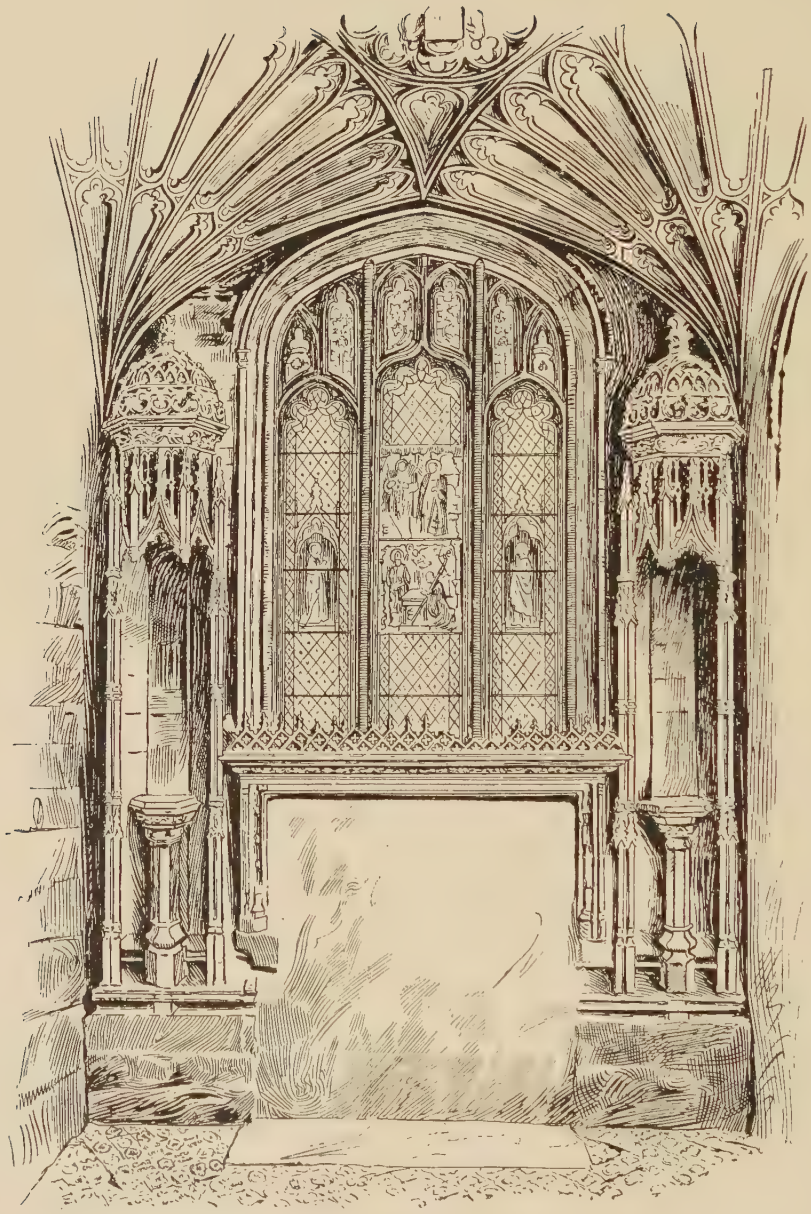
1. ST. JOHN THE EVANGELIST.	3. ST. MICHAEL. (DATED MDLXXXI.)	5. ST. MARGARET.	7. ST. MARY MAGDALENE.
2. PROBABLY THE LABORATORY OF AN ALCHYMIST.	4. SS. ADRIAN AND NATALIA.	6. ST. MAURICE.	8. JONAH CAST ON SHORE.

MIDDLE WINDOW.

9. The Crucifixion.	11. SS. Patrick and Gertrude.	13. "Maria, Jesus, Joseph, anno 1660."	15. St. John the Baptist.
10. The Ascension.	12. St. Anne, Virgin Mary, and Infant Jesus.	14. The Baptism of Jesus.	16. The Magi preparing for their Journey.

RIGHT-HAND WINDOW.

17. Anna and Tobit. tobit v., 16. 17.	19. St. Giles, Patron Saint of Cripples.	21. A symbolical figure.	23. Lot visited by Angels.
18. Martyrdom of St. John the Evangelist.	20. Beheading of St. John the Baptist.	22. St. Anthony, of Egypt.	24. Jesus in the Temple.



THE POYNTZ OR JESUS CHAPEL,

IN THE MAYOR'S CHAPEL, BRISTOL.

The Poyntz, or Jesus Chapel:— A.D. 1510-20.

The approximate date of the erection of the Poyntz Chapel is determined by the will of the founder, and by an inscription on the painted glass in the centre of the East window. This beautiful addition to the Gaunts' Church was erected as a chantry by Sir Robert Poyntz of Iron Acton, a famous man in the reigns of Henry VII. and VIII. "He is mentioned among the Knights Bachelors present at the tardy coronation of Elizabeth of York in 1487. He accompanied the King in the expedition to Exeter against Perkin Warbeck. Henry VII. dined with him at his house at Iron Acton in 1486. He was at a later date appointed to take part in the reception of Catharine of Arragon, and he was in attendance upon Henry VIII. at the Field of the Cloth of Gold. His eldest son Anthony succeeded to the Iron Acton estates, and John, his second son, became lord of the manor of Alderley in Gloucestershire."*

As would naturally be expected, the monumental remains of the Poyntz family are chiefly found in Iron Acton Church; but as the great families of Berkeley and Poyntz were connected by marriage in more ways than one, there is a fitness in both being commemorated under the roof of St. Mark's Chapel.

A former Robert Poyntz married Katharine, daughter of Sir Thomas Fitz Nicholl, who was a descendant of Nicholaus, second son of the first Robert Lord Berkeley. This Sir T. Fitz Nicholl died (1418) without direct heirs, and his estates passed to his two daughters, one of whom was the above-named

* Rev. H. L. Thompson, *Trans. Brist. and Glos. Arch. Soc.*, Vol. IV., p. 77.

Katharine, wife of Robert Poyntz. They passed successively to Nicholas Poyntz their son, to Sir John Poyntz, and to the Sir Robert Poyntz who founded this Chantry in St. Mark's. His descendant, Sir Nicholas Poyntz, married Joan, daughter of the fifth Thomas Lord Berkeley.*

Sir Robert Poyntz died in 1520, and was buried in this Chantry, which he called the Chapel of Jesus. At his death it appears to have been left in an incomplete state, and in his will, dated Oct. 19, 1520,† he left elaborate directions for its completion, and the maintenance of religious service within it. He directed that he "be buried in the Church of the Gaunts, beside Bristol, in the Chapel of Jesus, which latter I have caused to be new edified and made, of my cost and charge, on the South side of the Chancel of the said Church, and the overpart thereof, behind the presbytery there. . . . . The said new Chapel which I lately edified is not in all things perfected and furnished yet according to mine intent, that is to wit, in glazing of the windows thereof, and making of two pews within the said Chapel in the lower end of the same. Mine executors shall finish and perform all the same things being yet undone, and also shall garnish the same Chapel with certain images, and the Altar of the same with Altar cloths, vestments, book and chalice, and with all other things thereunto necessary. (After mentioning certain manors) the Master of the House of the Gaunts to take the issues of the same, to provide an honest and considerable priest, to sing mass at the Altar of the said Chapel of Jesus. . . . . the said priest to have

* Smyth's *Lives of the Berkeleys*, Vol. I., p. 49.

† The will has been printed by Sir John Maclean in his *Memoirs of the Family of Poyntz.*

for his salary six pounds. A solemn *obiit* for my soul to be kept in the said Church of the Gaunts on the day of my departing; in the evening '*Placebo*' and '*Dirige*' by note, and on the following day Mass of Requiem by note. And four tapers of wax, every of them a pound weight, be brenning upon my herse about the Crucifix at all times during the said Dirige and Mass. And six and eightpence stirling to be distributed in alms to the poor. The said priest shall always be tabled and lodged within the same house of the Gaunts."*

The Chantry, for the completion of which the above elaborate directions were given, seems from the terms of the will to have taken the place of a former structure on the same spot. This would be the obvious meaning of the reference to the Chapel of Jesus, as one "which I have caused to be new edified and made."

The Chantry or Chapel thus erected and endowed, is a perfect gem of the late Perpendicular style. Its ornamentation is rich without being overloaded, and the most perfect symmetry is observable throughout the apartment. Mr. Pearson endorses the opinion of Rickman, and speaks of it in his Report on the restoration of St. Mark's as one of the most beautiful examples of the work of the period that he ever remembers to have seen. It was extensively repaired during 1820-30, but nothing more than cleansing was attempted during the recent restoration of other parts of the structure.

The Chapel is entered by a panelled doorway, the sides of which are splayed. The fan-traceried roof is arranged in two main divisions, and in the centre of each is a boss in the form of a carved shield of arms. That to the East contains the arms of Henry VIII.

* Rev. H. L. Thompson, *Trans. Brist. and Glouc. Archl. Soc.*, Vol. IV., p. 76.

and Catharine of Arragon, and that to the West, those of Sir Robert Poyntz and his wife Margaret Woodville, daughter of Anthony, Earl Rivers. The latter exhibits exactly the same arms as are shewn on the painted panel, on the Eastern side of the South Aisle archway. Eight exquisitely-finished canopied niches are ranged around the walls, those at the Western end of the apartment being placed in pairs. On the North side are two stone cupboards or recesses, the construction of which was referred to at page 96. In the spandrels on both sides of the entrance doorway, and in various places in the apartment, will be observed the carved rebus of the founder—a clenched fist (Poing). The Altar floor is raised one step, and the cresting of the Altar-screen still remains. The fire-place is modern. In the South wall are the remains of a piscina. This, probably the latest constructed, makes the seventh piscina still to be found in various parts of the building, only one of which has been preserved from injury, that in the Chancel.

The floor of the Poyntz Chapel is laid with a mosaic of Spanish enamelled tiles (azuleiás), said to be similar to those in the Alcazar at Seville, and of the time of Charles V. They are supposed to have been imported by some Bristol merchant who at the time traded with Spain. Another suggestion is that as Sir Francis Poyntz, 3rd son of Sir Robert, was agent to Spain in 1527, perhaps the Spanish tiles were brought over by him to decorate the Chapel where his parents were buried. These tiles are intermixed with a few of armorial character, and others with conventional patterns. Among the devices of armorial character will be found those of the Berkeley and de Clare families. This flooring of tiles is regarded

with great interest, and is thus referred to in Parker's *Glossary:*—"In the vestry of the Mayor's Chapel at Bristol, there are very splendid tiles, enamelled with patterns in various colours; these are of the latter part of the 15th Century."*

The Poyntz Chapel was for a long period used as the Vestry of the Church, there being no other apartment available. This naturally led to the floor being much worn. The erection of the new Chaplain's Vestry, adjoining the North Transept, will obviate any further injury from this cause.

In this Chapel are kept the wall paintings, and the collection of tiles which came to light during the restoration, as explained at pages 117 and 126.

THE COLOURED GLASS. — In the centre of the East window what appears to be the original glass remains. This consists of two panels with the most richly robed and jewelled figures. The upper panel contains a male and female figure, the former, according to the lettering around the head, being "Sanctus Castor." He holds a sword in the right hand and two arrows in the left. The other figure is named in the same way, "S. Castrina." The left hand of the latter figure rests upon the hilt of a sword, on the blade of which is the word "Enorma." In her right hand she holds a palm branch.

The name Castor is common to several individuals mentioned in Monastic Biographies; for instance, in Smith and Wace's *Dictionary of Christian Biographies* five are named. One of these was a Bishop and Confessor. He is stated to have been born at Nismes, and to have founded a monastery between the years 419 and 426. Another of the same name is referred

* *Glossary of Architecture*, Part I., p. 212.

to by the above authorities, and is also noticed in Baring-Gould's *Lives of the Saints.* He was ordained first Deacon and then Priest by S. Maximinus, second Bishop of Trèves. He was appointed to preach the Gospel at Caerden on the Moselle, where there is a Church founded by him.

The former of these two is probably the Sanctus Castor commemorated in this window.

With regard to the companion figure, S. Castrina, one is left entirely to conjecture. In the absence of definite information respecting her, it has been suggested that she was some erring one, who was rescued from a sinful life by the above-mentioned Bishop and Confessor, and after taking his name in baptism, by her virtues and good works rendered herself fit company for the community of the Saints. The presence of the sword upon which she leans would intimate that she suffered martyrdom by decapitation. The inscription "Enorma" would then refer to the burden of sin from which she had been delivered.

The lower panel contains two figures, also richly robed and jewelled. That on the left is named "S. Nicolaus Episcopus." That on the right is an unnamed Bishop, with his head uncovered, kneeling before the Saint. His hands are closed in supplication. An open book is before him. St. Nicholas was the patron saint of the Berkeley family, and his name was frequently assumed by members thereof. At the bottom of this panel is an inscription which seems to refer to the dedication of the Chapel in 1537, when, probably, the structure was completed in accordance with the terms of the will of Sir Robert Poyntz. This date, supposing it to indicate the completion of the Chantry, invests it with additional

interest, showing what an exceedingly late specimen of Gothic architecture it is, and how near to the date of its completion came the dissolution of the Gaunts' House.

The painted glass in the other lights, consisting of figures of St. Mark and St. Peter, is modern, and from its inferiority forms a striking contrast to the panels described above

The New North Transept, Vestry, and Cloister.

The reconstruction of these portions of the now completed building has been fully referred to in connection with the restoration of the Chapel at pages 128-9. For more than two hundred and fifty years the Church remained in its incomplete condition, with part of its actual site occupied by school buildings, and the work that has now been carried out is one of the many illustrations of the reverent spirit in which the men of the present day have sought to rectify the mistakes of their predecessors. The mutilated piscina, the half-destroyed capitals, and the broken string-course will always remain evidences of the violence that was wrought when the ancient Transept was destroyed and the beautiful arch built up. It only remains to add some particulars of the stained glass window which has been inserted in the newly erected Transept. This was the gift of Alderman Sir Charles Wathen, to commemorate the Restoration during his Mayoralty. A brass tablet with the following inscription, which has been fixed beneath it, epitomises in a permanent form the different works then accomplished, and is intended to be an historic record of the event.

"To commemorate the Restoration of this Church commenced in August, 1888, and finished in September, 1889, the above window was given by Alderman Sir Charles Wathen, in his fifth year of office as Mayor of Bristol. The new Western Doorway was then inserted, the North Transept and Cloister were rebuilt with the addition of a Vestry, and the Nave and Chancel were re-instated. The Church was also entirely refitted, and a new Organ erected."

On account of the special reference of the window to the Evangelist to whom the Church was dedicated at its founding, the following particulars of the design of the window will not be out of place.

It is seen by the Charter of Robert de Gourney that the building was originally dedicated to St. Mark, and that relationship is now illustrated by the subject of the stained glass as "a St. Mark window." In this way the earliest and latest stages in the long and eventful history of this Church are brought into close accord, and in a sense it may be said that the story of the Chapel ends where it began, at least it is so as regards the honour done to the Patron Saint of the Church; first in its original dedication, and now in the erection of this window. A glance will shew that in every part the window has some bearing upon the life, work, and associations of St. Mark. In the upper tracery is the descending Dove of inspiration surrounded by adoring angels, and in the adjoining spandrels are the emblems of the Cross and Crown. The quatrefoils of the sub-arches contain large medallions with half-length figures of the four prophets

who immediately preceded the gospel dispensation. On the one side are Isaiah and Jeremiah, and on the other Ezekiel and Daniel, each with his name on a broad scroll. In the four lights below are full-length figures of the four evangelists, with the symbols appropriated to each worked in the trefoil heads, the angel for St. Matthew, the lion for St. Mark, the ox for St. Luke, and the eagle for St. John. The spaces between the symbols and figures are filled with beautifully designed canopies. The figures are richly robed, and each holds in one hand the pen, and in the other the record which mark his evangelistic office. In the four panels beneath these figures, are four groups in which St. Mark is seen in association with the missionary apostles. The first represents him sitting at the feet of Peter, who is preaching to an attentive group of listeners; and from whose lips the evangelist received orally the gospel incidents which afterwards assumed the narrative form bearing St. Mark's name. In the second panel, St. Mark is represented as acting upon the invitation of his uncle St. Barnabas, to accompany him in one of his journeys, as recorded in Acts xv., 39. The third scene shews St. Mark in his subsequent association with St. Paul, when the latter was imprisoned at Rome (Col. iv., 10, 11). The fourth and last scene is that of the traditional martyrdom of St. Mark at Alexandria as recorded in *Butler's Lives of the Fathers and Martyrs,* Vol. I., p. 517. These four pictures really comprise all that is known of the evangelist to whom the Church of the Gaunts was dedicated in the first half of the 13th century.

In the new Vestry are placed the shields of arms which formerly ornamented the stalls on the South

side of the Nave. They are the arms of the following Bristol worthies :—

Simon de Burton,
Mayor 1294, 1295, 1296, 1304, 1305. Founder of St. Mary Redcliff Church 1294.

William Canynges,
Mayor 1373, 1374, 1376, 1382, 1386, 1390. Said to have partly rebuilt St. Mary Redcliff Church.

Walter Frampton,
The first of the name died 1357. The second of the name was Mayor 1358, 1366, 1375. Rebuilt St. John's Church, Broad Street, about 1389.

Walter Darbey (Derby),
Mayor 1364, 1368, 1377, 1381, 1385.

John Barstaple,
Mayor 1396, 1402, 1406. Founder of Trinity Hospital.

John Shipward,
Mayor 1445, 1456, 1464, 1470, 1478. Founder of St. Stephen's Tower.

Robert Thorne,
Founder of the Grammar School 1552.

John Carr.
For particulars, see page 143.

John Whitson,
For particulars, see page 143.

John Barker.
For particulars, see page 143.

Dr. Thomas White,
Founder of Dr. White's Almshouses, &c., 1613.

James Gollop.

In the Cloister or Corridor are placed a number of hatchments with funereal mottoes, which were formerly suspended in different parts of the Chapel. They refer to some who in more recent times were interred within the building.

The New Furniture, Fittings, and Organ.

As a supplement to the foregoing description of the Chapel, a brief account of the new furniture, fittings, and organ is added.

The whole of the wood-work introduced is of teak, and though different portions of it have been designed and executed by different men, care has been taken to produce an harmonious whole. There is variety of treatment, but the wood-work throughout is in the style of the late Gothic.

THE STALLS.—Before the recent alterations, the seats in the Nave were arranged on a plan which had no consistency. On the South side they were placed longitudinally, and on the North side they were put transversely. They are now all placed facing the East. The plain and substantial stalls suit the character of the building. They are placed in rows of four, on each side of the Nave floor. The Corporation consisting of sixty-four members, the full number of stalls is provided, and in addition there are the special stalls for the Mayor and High Sheriff. These are distinguished by the introduction of rich carving in the panels, carved poppies at the ends, and heraldic supporters on either arm. The seats at the side of those for the Mayor and High Sheriff are occupied on state occasions by the City officials.

THE ALTAR TABLE.—The sides of the new Altar Table are divided into three open panels by miniature buttresses ornamented by sunk panels and terminating with crockets. In each panel is open tracery having ogee arched heads cinquefoiled and crocketed on the upper side, each cinquefoil is again trefoiled and the cusps terminated with carved foliage. In the spandrels of the centre tracery are quatrefoils with shields bearing the letters I.H.S. The spandrels of the side panel tracery are pierced in smaller panels divided by slender mullions. The two ends of the table have similar panels but with tracery of different

design. Above and below the tracery running all round the table between the buttresses, is a band of small panels pierced with quatrefoils and having shields bearing symbolic emblems. The table-top is supported by a cornice running all round it, which is richly carved with the grape vine and foliage, and on the two sides and the four corners are heads of angels supporting the top on their wings.

THE CHANCEL STALLS are richly carved, especially the front panels on either side. They are arranged in a manner suitable for the clergy and choir and are one step above the level of the Nave. Upon this step a low screen, or rather the lower part of a screen, has been erected, against the North end of which the new pulpit occupies the old position. The pulpit, also of teak, is elaborately carved, and is in perfect keeping with its surroundings.

THE COMMUNION RAIL is of polished brass. It is supported by four ornamental standards, and has a telescopic opening in the centre.

THE NEW LECTERN was presented by the High Sheriff of the year in which the Church was re-opened. It is a very fine work of art, rich in all the ornamentation peculiar to the Fifteenth Century. Its octagonal base is supported by four large claws. The pillar is very massive and is surmounted by a desk with very beautiful wrought open work with scrolls and quatrefoils. On the base is engraved the following inscription:—"PRESENTED BY JAMES HENRY LOCKLEY, HIGH SHERIFF OF BRISTOL, 1890."

Gas was not introduced into the building until the recent restoration. The Nave and Chancel are now lighted by two rows of pendant coronæ. The South Aisle and North Transept are lighted in a

similar manner, and at the East end are two finely wrought brass standards with pyramidal groups of candle sockets.

THE NEW ORGAN occupies the same position as the former one, but the ugly gallery which formerly stood out, and interfered with the lines of the arch, has been dispensed with. A pedestal with key board has been brought down to the floor level, and the organist's seat is immediately behind the choir stalls. The frontage is of teak wood with light tracery carving, and corresponds both in material and design with the other fittings of the Church. The front pipes are coloured a neutral tint, and lightly relieved with gold ornament in character. It is a most tasteful and suitable instrument, of which the following is a synopsis:—

GREAT ORGAN.				SWELL ORGAN.			
1. Double Diapason	16 ft.	56	Pipes	11. Lieblich Bourdon	16 ft.	56	Pipes
2. Open Diapason	8 ,,	56	,,	12. Open Diapason	8 ,,	56	,,
3. Horn Diapason	8 ,,	56	,,	13. Stopped Diapason	8 ,,	56	,,
4. Stopped Diapason	8 ,,	56	,,	14. Salcional	8 ,,	44	,,
5. Dulciana	8 ,,	56	,,	15. Voix Celestes	8 ,,	44	,,
6. Flute	4 ,,	56	,,	16. Gehmshorn	4 ,,	56	,,
7. Principal	4 ,,	56	,,	17. Flute	4 ,,	56	,,
8. Twelfth	$2\frac{2}{3}$,,	56	,,	18. Fifteenth	2 ,,	56	,,
9. Fifteenth	2 ,,	56	,,	19. Mixture (various)		168	,,
10. Trumpet	8 ,,	56	,,	20. Cornopean	8 ,,	56	,,
				21. Oboe	8 ,,	56	,,

PEDALE CCC TO F.				COUPLERS AND ACCESSORIES.
22. Open Diapason	16 ft.	30	Pipes	Swell to Great.
23. Bourdon	16 ,,	30	,,	Swell to Pedal.
24. Violoncello	8 ,,	30	,,	Great to Pedal

A Pedal taking in and out Great to Pedal.
Three Combination Pedals to Great.
Three Combination Pedals to Swell.

In old times the City Fathers used to carry out their public efforts, as they quaintly said, "for the grandeur of the City." It was in some such fine spirit of patriotism that the recent work of restoring and re-fitting St. Mark's Chapel was undertaken and carried through; but in this case, what is even more important, it has also been done "for the honour and glory of God."

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